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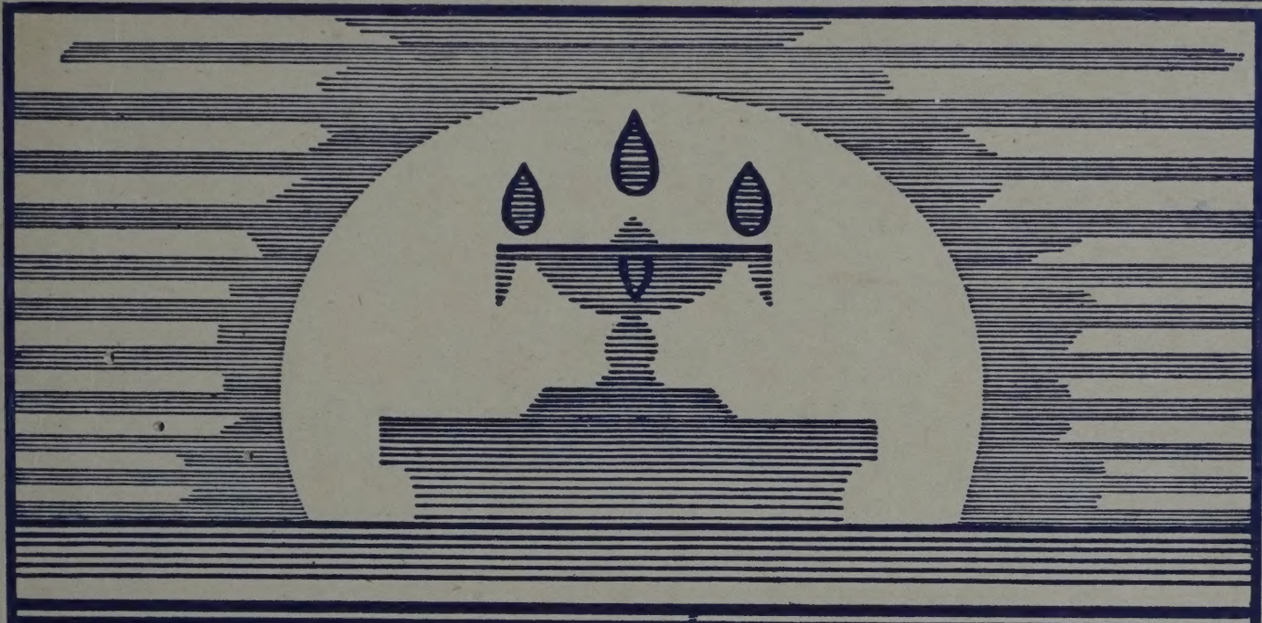

The ARYAN PATH

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ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

Editor: SOPHIA WADIA

Assistant Editor: RAMESHCHANDRA SIRKAR

ADDRESSES

Editorial Office:	"THEOSOPHY HALL" 40, New Marine Lines Bombay 1
Managerial Office:	No. 1/1, Bugle Rock Road Basavangudi Bangalore 4
London Office:	62, Queen's Gardens London, W. 2
Indian Institute of World Culture	No. 6, Shri B. P. Wadia Road Basavangudi Bangalore 4

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXXII NOVEMBER 1961 No. 11

WHAT SHALL WE DO WITH LIFE?

[WE reprint the following editorial from THE ARYAN PATH, November 1935.—ED.]

BELOW WE PRINT extracts from the stenographic report of a lecture given at Amsterdam on Sunday the 4th of August 1935: space forbids the full reprint and so only the opening and the closing portions are given:—

Twenty-one years ago today the great war of our civilization began. Politicians and economists may trace the causes of that war in their own way. Historians may chronicle the events and the incidents which led up to it, and show us its meaning and import from their own point of view. Philosophers and scientists may interpret the purpose of that war from their own standpoint. Some of these explanations and interpretations may prove true, others far-fetched, others misleading, and others false. One thing, however, all will have to agree upon: that war did not produce the expected results. Politicians, statesmen and economists have not produced the world which was promised — the world safe for democracy. Even today, after the tragic experiences of twenty-one years, everybody is talking about a new war and the destruction of our civilization. In the midst of this chaos, the man in his office, the woman in her home, the youth at college, can only speak with surety of one thing. The most powerful and universal and patent lesson of the war is there for any and every one to note and to proclaim. Financial tangles may be explained away by economists in their own way but we know one thing — the currency fluctuations of one country affect the financial status of every city in the world. The social chaos which resulted from the war is not only to be found in areas where blood flowed, but all over the world. The political after-effects of the war encircle the globe from Tokyo to Angora and from Angora to Los Angeles. Nature has given

the unmistakable message that she recognizes neither the so-called victor nor the so-called vanquished. Overruling mere human devices, human calculations and human values, Nature has revealed that humanity is one and indivisible, and that what affects for weal or woe one portion of the race, however small, affects all. A single murder in Serajevo produced millions of murders; that one murder may or may not have been the real precipitant of the war, but its message is there. The strange and the tragic thing for us ordinary men and women to note is that the great message of Mother Nature that humanity is one and indivisible is not heeded by most people, is ignored by leaders who call themselves practical. Influential leaders everywhere deplore that war should come, and forthwith prepare in a dozen ways to wage war!

Now, if the lessons of history are scanned it is clear that such conditions as prevail today lead to the collapse of a civilization. Not only do we get that lesson from the Roman civilization, but of other civilizations also. The ancient Hindu philosophers taught that the Law of Cycles operates everywhere in Nature and throughout human history. That which the Greeks called Kuklos the Hindus called Chakra — the circle or wheel of evolution which revolves continuously and while revolving ascends or rises, thus forming a spiral....

Civilizations rise and fall to rise again. There is a time process in human evolution which the ancients knew of: there are ages of iron and copper and silver and gold spoken of; these are but another version of the old Hindu teachings of the Yugas, also four in number. Human civilizations rise and fall encompassing cycles, large and small, golden with the radiance of truth during the Satya-Yuga, and hard as iron with the selfishness of the dark Kali-Yuga. But besides a time process there is a space-process. There are times and cycles when the rise and fall of culture and of civilization are confined to a small area, *e.g.*, the Greek civilization; at other times to large areas like the rise and subsidence of the Egyptian culture and civilization; and again at other times the whole world is affected just as at the present moment. Just as there are cycles of long or short duration connected with civilizations, so are there small or vast geographical areas connected with civilization. Our European concept of human history is very circumscribed; most people date the birth of civilization with the Greeks, even though efficient archæologists discover the glories of anterior eras. Indian Puranic philosophy has preserved in the form of myths and folklore the wonderful story of humanities, not thousands but millions of years old....

The rise and fall of civilizations are but the means and the channels through which humanity evolves and progresses. We need not worry about the collapse of our own particular civilization in Europe; more exalted cultures built civilizations mightier than ours; they went and here we are. So also this civilization of ours may go but we ourselves will survive to build other civilizations. Our future capacity to create new cultures is being acquired by us now; as long as we learn the lessons which Nature has to teach we are doing the right thing. We have, however, one great duty to our own civilization; like a doctor who fights death in his patient we should do all we possibly can to fight the death of the civilization to which we belong; it is sick, nay, its condition is critical; but is not yet dead; and ours is the task to see what can be done. And the first principle to learn and to apply is not to depend on our so-called leaders; priests and politicians have failed; popes never saved the Souls of people in the past, nor will dictators save the Souls of people in the present. Each one has to become his own saviour, and by saving his own Soul he will not only perceive how to save the Souls of others, but will actually help to save them.

And that is our first answer to what shall we do with our life? Take the direction of that life in our own hands. Let each one of us say "Away with popes and priests, away with dictators and leaders; let us seek the light of wisdom for ourselves; let us develop the strength of a noble character, so that the Light of the Spirit within us may shine forth for the benefit of all." Now, please remember that it is easy to say "Away with popes and dictators, away with priests and leaders"; it is not easy to seek the light within, not easy to find it; not easy to let it shine forth. People often throw away one religion only to embrace another; they leave the church and enter the fold of science — but only to believe. Giving up the dogmas of religion they accept the dogmas of science! Where then shall we find truth? How shall we seek it? What shall we do?

When we survey the field of knowledge from the most ancient cycles we come upon certain truths, embodied, shall we say epitomized, now in one form, now in another, but which truths are ever and always the same and identical. Take the message which comes from the architectural remains of old civilizations. The Pyramids of Egypt and of Central and South Americas; the Angkor-Vat in Cambodia; the caves and temples of ancient India; these all bring a message, not only of the vast knowledge which their builders possessed, but also knowledge about

human progress, the meaning and purpose of human life. These architectural remains are symbols, spiritual symbols, for in the old days architecture had its sacred and esoteric side. Again we get a similar symbolic message from the archæological discoveries; we have not learnt everything when we have admired the beauty of the finds. Every urn, every piece of jewellery, tells its own tale, and that is not always the story of ordinary life. Then we have records, papyri of Egypt, tiles of Assyria, palm-leaf MSS. of India. All these indicate, directly, knowledge which the ancients possessed. When we compare the old-world knowledge in China or in Peru, we find that there is a remarkable similarity of ideas and instructions. It is striking, is it not, that Pyramid structures are to be found in Egypt and also in the Americas? But much more remarkable and striking is the similarity of views and teachings in the ancient records. *Tâo Teh King* of China and the *Bhagavad-Gita* of India teach the same truths. The description of hell and of heaven in Hindu books is similar to that which we find in the Egyptian *Book of the Dead,* and so on in numerous instances. Not in the ever changing and conflicting knowledge of modern men, but in the Wisdom of the Ancients can we find light and guidance and help.

So that is the second thing we should do. When we have discarded the personal authority of popes and of dictators, we should seek the Light of Truth from the Sages of the ancient world, the creators of mental and moral and spiritual Pyramids, veritable lighthouses which give signals to us to quit the stormy ocean of modern civilization and come to the haven of peace, to the harbour of Soul-culture. . . .

Time is pressing, so let me give you the *Gita* prescription in "tabloid form," to use a slang phrase. The *Gita* says:—

(1) Do not perform actions which are evil.
(2) Duty is that which is necessary for you to do.
(3) Do not run away from duties because they are unpleasant, any more than invent duties because they seem pleasant.
(4) Do not undertake the duties of another for that is dangerous.
(5) In discharging duties, that is, in performing necessary actions, do not worry about, do not be concerned with, do not take into account, the results and the fruits of action or duty. Do that which has to be done without looking for reward.

In personal life or in national life these should become our guiding principles. . . .

All Great Teachers have given the same truths age after age in

every land and country. Theosophy is that Ageless Wisdom of Krishna and Buddha and Jesus, and in answering the question, What shall we do with our life, we must seek advice and guidance from Them. These Master Minds, these Perfected Hearts, are Living Souls and by dwelling upon the truths They taught we come near to Them who embody those truths. They are Lords of Light who guide us in our darkness, Lords of Duty who reveal in Their Sacrifice the Path of Duty for us to walk. May Their Light and Their Sacrifice enable us to awaken the slumbering Soul within ourselves so that we too may discharge our duty, looking upon the World as the Field of Duty.

DEATH OF A YOUNG GIRL

Your spirit's palace is deserted, hushed,
But where was discord carved upon the brow,
A marble smoothness now has intervened
And like rare incense harmony prevails.

The self-inflicted tempests of your grief
Are now resolved in peace ineffable,
Death, like a sieve, rejects the bitter dregs,
Permitting only sweetness to remain
In memory's chalice exquisitely held.

You, who were Spring incarnate, never knew
The rich fulfilment of your summer's prime,
Your violets were too frail, too frail to stand
The ruthless onslaughts of an East-wind fate.

One, all was hot rebellion, flame and flash,
A strange effulgence that bemused us all,
We never quite could reach your secret world,
But now, strange irony, that you have slipped
Beyond the limits of our mortal ken,
We apprehend you in your timeless flight.

HERBERT BLUEN

RABINDRANATH TAGORE'S ABODE OF PEACE

[Recalling her visit to Shantiniketan just before the Poet's death, **Dr. Hazel E. Foster, M.A., B.D., Ph.D.,** captures for us the pervading spirit of this joyous centre of learning.—ED.]

I

IT WAS on the fourth of June in 1941, just two months before his death, that I saw the great poet of India, Dr. Tagore, in his home in Shantiniketan in Bengal. He was ill and lay closely covered in a downstairs room of his big Dutch-Java house, the room darkened almost to blackness. His friend and private secretary, Mr. Chaudhury, stood at the head of the bed, tenderly watching over him. Rays of light stole softly in from the edges of the covered windows and focused on the tranquil, noble face of the Poet, setting aglow the white hairs of his long beard. A perfect Rembrandt portrait lacked only a Rembrandt to paint it. The meeting and mingling of the light within and the lights without combined to outshine and yet to emphasize the surrounding darkness and the living, soul-bright centre of the entire scene.

I experienced the blessing of a spirit at peace when the sick man raised his long, delicate hands to clasp them before his face in the Indian *namaskar*. For his sake I dared not tarry longer than to offer my American greeting. I wanted to express my deep appreciation with an assurance that I would try to take with me to my homeland something of the rich values I had found in his Shantiniketan.

Indians know many ways of touching life with beauty. The very names they give to places and persons breathe meaning and poetry. To those who understand the words a schoolroomful of children can offer a garland of lovely names in flowers or a treasure-chest of jewels in gleaming colours or perhaps it may be a crown of shining virtues. Such choices often tell one what the namer valued most. The name of the Tagore estate, which has had tenants up to a hundred thousand, means, the "Abode of Peace" — Shantiniketan.

The *maharishi* Devendranath, the poet's father, had accepted the Upanishadic division of life for a man into three, sometimes four, periods. In the first, the youth studies under a chosen *guru,* often in a forest along with other pupil-disciples. Next he becomes a householder enjoying all the riches of a home until his children are sufficiently established for him to leave. The rest of his life, unless he chooses toward

the end to take the begging bowl, he passes in contemplation often in some forest. Devendranath accelerated this programme, for he did not wait until his motherless children grew up but took them with him.

The *maharishi* had considered establishing an *ashrama* somewhere in the Himalayas, with inexhaustible subjects for contemplation surely! He gave them up, however, for the vast, tawny, flat earth which became Shantiniketan. It is in West Bengal not a hundred miles from the home he left in Calcutta. Two sturdy mango trees constituted his new forest. From my Shantiniketan friends I learned to tread the soil beneath them as holy ground. He selected this estate because of the wide expanses he could gaze upon with unobstructed view. There he would lose himself for hours in contemplation when some wonder of stream or leaf captured his soul. The *maharishi* sent his son Rabindranath at the age of eleven for a time of study to the Himalayas, but this son, too, preferred to return to the *ashrama* of his father when he came to his own life choice.

In his eightieth year Dr. Tagore still lived and reigned in Shantiniketan, and I gladly stretched a Sabbatical leave to breaking point to accept an invitation to give a lecture at Visva Bharati, his own international University. Since his *Gitanjali* (Song Offerings) abounds in deep and unique appreciations of nature, I had speculated eagerly as to what the place might be like that called for such exultations. In Shantiniketan it must have been that "butterflies spread their sails on the sea of light," that "colours, tunes and perfumes pour in endless cascades," that "the silence of the sky was full to the brim with ineffable peace and beauty." It must have been there that he thrilled to "the joy of the sunlight the joy of the free air." Clouds, sky, deep shadows, rain, the shady lane, jasmine, lilies, yellow leaves — in his chosen Abode of Peace must he have experienced spiritual excitement over these. Dawn, dusk, noon, his use of such terms is akin to that of St. John's Gospel, where a single word at one stroke depicts the setting of an entire scene, or to the prophet Isaiah's in his turning of certain words over and over like diamonds flashing out prismatic colours at every turn.

As I journeyed from Calcutta to Bolpur, the town nearest the Tagore estate, I wondered whether the *maharishi* or his poet son had found inspiration in the monotonous stretches of yellow dirt sprawling broadly on both sides of the railroad track. Of Bolpur itself I chiefly recollect a score or so of monkeys, big, grey with white faces, up to expensive mischief as they swung from tree to tree or from tree to house tops, several of them with their babies gripping their bellies. A Shanti-

niketan bus took me from Bolpur to the Abode of Peace, and along the way I found many trees had been planted, some of them grown to great size. But I could see just beyond the acres of homes and University buildings, a barren earth carpet nearing, sometimes reaching, the horizon. "Denuded soil, tragically waste land," I said to myself. Yet that same afternoon I wrote my family:—

> The sun will soon be setting and its light is mellow on the stucco of this cottage and two others not far off. It has set tall grasses gleaming in their long, white tops, and people on the horizon make pretty silhouettes. There are clouds in the west that should soon colour up. Odd that the total impression can be soothing and idyllic when the ground is mostly lifeless. It must be because of the stillness and far distances.

Little groups of small, thatched dwellings that constituted a village of the estate, half hidden among golden bamboos, occupied a segment of my vision. One house, somewhat larger than the others, I learned was the modest, recently built refuge of a *rajah* who preferred *ashrama* life to his palace and had come to live near his *guru,* Tagore. There were guest-houses, but I was happy to live with the Quaker member of the staff, Marjorie Sykes, in her simple cottage. A Cambridge graduate, she lived out useful days and restful nights in the voluntary poverty of her choice. Her meagre but very attractive and adequate furnishings were nearly all *swadeshi.* Students had woven the blue cotton curtains and table-cover. Their decorations were handblocked. Her beautiful glazed chocolate dishes were moulded from neighbourhood clay. The chairs were all hand-made. In her home and often out in her company I slowly found myself under the spell of the Poet, his wide-open spaces and fascinating neighbours.

On my first call in the home of Gurudev, as his friends loved to call Dr. Tagore, I watched his daughter-in-law carefully weighing his medicine on a troy scale. Her husband was then in Britain. The Poet was quite ill, yet as several of us sat in wicker chairs around the European dining-table, eating Indian vegetable pies, his secretary told us about the paper Gurudev was preparing for the approaching meeting of the Brahmo-Samaj. As always, highly sensitive to happenings everywhere and deeply pained by the needless anguish of a warring world, Gurudev was still sending out messages of protest or encouragement through newspapers. New poems, too, kept coming from his sick-room to bless mankind.

The master of Shantiniketan could not now gaze in any direction

he might choose, far out on his loved estate. The ample verandahs and flat roof of this tall house and of nearby smaller ones, built to afford him other angles of vision, no longer could serve him for this purpose. Yet I felt sure his heart was still "dancing with the daffodils" — for him the lilies and lotuses and rare, imported blossoms in his rose garden, "colours on clouds," the dusky mongoose that executed a swift curve into the hedge near the big house, when he spied me, neighbours like the men I saw in his modernistic parlour playing bridge on the floor, his student boys and girls.

I think Miss Sykes was right when she wrote me, before my visit, after the death of his close friend, Charlie Andrews, in 1940:—

> Alas, Mr. Andrews is one of five heavy losses by death this year.... I feel the Poet to be nowadays a very lonely figure and in spite of his keen delight in life and beauty I think he himself would sometimes long to follow his friends.

Yet Tagore's attitude toward both life and death was irrepressibly glad. "Joy that sets the twin brothers, Life and Death, dancing over the wide world." "Because I love life, I know I shall love death as well." "Life which is permanent knows no decay nor diminution." Troubles had not overwhelmed him. He wrote of "many a rapture of joy and sorrow." "Will not the harp of the road break out in sweet music of pain?"

Could it be that the Poet and his father rejected life under the shadow of the glorious Kinchinjunga, snow-crowned Queen of the Eastern Himalayas, because it gave them exaltations too poignant for mortal endurance? Could this choice of the flat tract near Bolpur have been influenced by the inner urge of a great soul to find strength and beauty where one would not easily expect it, to see "the flower reigning in splendour among thorns."

> What if the sky pants and trembles with the heat of the mid-day sun? What if the burning sand spreads its mantle of thirst? Is there no joy in your heart?

Instinctively, or deliberately, the choice must have been affected by sympathy with India's millions who *cannot* choose the Himalayas or make any choice at all as to where they shall live or die. For Tagore was keenly aware of the inner and outer struggles of his countrymen, whether worth lakhs or nothing, whether intellectuals and philosophers or the most inarticulate of *ryots*, whether men or women or little chil-

dren. His charming, illuminating short stories, poems and plays illustrate all this abundantly. He proved that life could furnish limitless happiness and worth in this typical area about Bolpur.

One senses Dr. Tagore's hours of daily reverie in every one of his Song Offerings. "They see thy picture in all works of mine." "From the words of the poet men take what meanings please them. Yet their last meaning points to thee." All his activities were in accord. Many a poet's glorious dream could not be endured if it came true. Also rarely do poets have the power or the patience to direct their visions into real-life channels. Shantiniketan with its network of highly creative institutions, educational and social, was a vision made real. Gurudev founded his unique university called Visva Bharati, which means "world culture," in 1901 and for forty years poured his inheritance, earnings and all he was into it. Most of that time he also lived there. When he went abroad to scatter his treasures of philosophy and poetry in Great Britain, Russia, Japan, America, he culled fresh flowers to bring home to his Visva Bharati. His son was its first General Secretary. Years before his death Dr. Tagore organized a society to take charge of the institutions he had established on his estate, all under the name Visva Bharati. This memorandum suggests its purpose.

> The membership of this Visva Bharati and of its constituent bodies shall be open to all persons irrespective of sex, nationality, race, creed, caste or class; and no test or condition shall be imposed as to religious belief or profession in admitting members, students, teachers, workers, or in any other connection whatsoever.

In Shantiniketan there are classes for small children — including classes for Santal hill tribe tots — and for youth through college. During most of the academic year the weather is hot and dry. Most classes meet out of doors wherever students and teacher find a spot shaded by walls or trees. They sit on mats on the ground. Maps and blackboards are set up as needed. The visiting eye has a feast when half a dozen groups are scattered about the grounds like bright-hewed garden patches. Student faces are delightfully free from the look of strain too familiar in Indian schools.

I watched an indoor class of dancing girls. Their teacher was a winsome, little, wrinkled old man from Assam, a perfect artist. He was wreathed in smiles as he led off in all the steps, his face turned half backward and downward as he directed eager young followers with glad approval. The rhythm of life is in the ancient Indian dances.

Nevertheless until the founder of the Poet's School, as he loved to call it, breathed his poet's soul upon it, the dance in India had for centuries been held a sexual, polluting thing, performed only by temple girls or outcaste professionals. No decent man would permit his wife or daughters to do any dancing. Indeed, the stories told by gesture and movement are often love stories about gods and goddesses. The Poet loved the rare beauty and the soul hidden in these dances of his country's history and legend. He purified and popularized them until more and more girls — and sometimes boys — in Hindu and Christian schools and in the villages discovered in the dances joy and riches. At Visva Bharati I talked with a lovely young lady of a noted and cultured family who told me she planned to make dancing her career. It was Tagore who inspired and aided the famous dancer and director of professional dancers, Udaya Shankar.

The music class I saw sitting on the floor of a hall, their *vinas, sitars,* drums, and cymbals, in front of them. Other pupils were taking vocal lessons. Nobody has done more for Bengali music than Tagore. He often set his poems to music and also often sang them himself in public. It is said that in his prime he had an excellent, appealing voice. His musical compositions became familiar throughout the land and are purchasable in phonograph records. His Visva Bharati music students must be thrilled to recall that their *guru* called music the finest of all arts, "free from the bondage of words."

The incentive to pursue drama and the actor's art is strong in Shantiniketan. Gurudev again was the founder and patron of modern Bengali drama. He redeemed it much as he redeemed dancing, from inherited evil associations and taints, as also from prudish restrictions. He wrote many outstanding plays. He inspired other dramatists. In Madras I saw his *Chitra* entrancingly presented in English before a full house of both sexes! The actors were students in a high caste high school for girls. Several took male parts! Other girls were ushers! An amazing break from centuries-old custom! Dr. Tagore took delight in acting in his own plays. It is reported that in voice and interpretation, in fact in every way, he was an eminent actor.

HAZEL E. FOSTER

(To be concluded)

AUTHORITY AS A SOURCE OF KNOWLEDGE

[**Dr. Indra Chandra Shastri, M.A., Ph.D., Shastracharya, Nyayatirtha,** is Head of the Department of Sanskrit, Institute of Post-graduate Studies, University of Delhi. Epistemology is a special interest of our learned contributor, who wrote his doctoral thesis on "The Epistemology of the Jain Agamas." In this article he outlines the various positions taken up by Indian schools of philosophy, and examines their logical strength. —Ed.]

The major part of our knowledge is derived from the assertions of other persons. None can say that even a half of his beliefs is based exclusively on his own experience. Of course, every intellectual tries to establish his claim to be strictly rational: to be called irrational, illogical or a person led by the assertions of other persons hurts his pride. Nevertheless, it is a fact that we cannot dispense with authority as a source of knowledge. Knowledge would shrink considerably and life would come to a stop if belief in authority is given up altogether. We believe in the theories of scientists, in the railway time-table, in different charts and hundreds of other statements merely on the basis of authority.

There are divergent views, however, regarding the reliability of authority. Some schools of thought totally reject authority as a valid source of knowledge: they are not prepared to accept any statement without putting it to the test of reason or experience. But their claim is confined to theory. In practice they do believe in the words of the propounders of their respective philosophies. Certain other schools introduce some criterion for the validity of authority. In doing so, they either go outside authority as an independent source of knowledge or enter the region of faith. The problem is further complicated by the possibility of conflict between two authorities or between authority and reason or experience. In the second case, experience is generally regarded as stronger than authority. But the reliability of experience is itself not above challenge. Not only on the transcendental plane but in ordinary experience also, sometimes, authority is found superior to experience. The object appearing as white in our experience contains seven varieties of colour according to the scientist, and his words are more reliable than our perception. The belief in a scientific proposition may be based on experience as far as the first propounder is concerned. But in us it is

nothing but belief in authority. And yet it is also true that every authority cannot claim the same reliability. This is clearly proved by the first case, *i.e.*, the case of conflict between two authorities. Consequently we can neither rule out authority as a source of knowledge nor rely on it indiscriminately. We need to define a criterion for its reliability.

Indian schools of philosophy propose two types of reasoning according to the disputants. In case the disputants are *samānatantra, i.e.*, such as believe in the same scriptures or authority but differ in its interpretation, an interpretation can be verified by quoting other, undisputed passages from the same book or other accepted authority on the topic. The schools of Vedānta, fundamentally, differ from one another in their ontology. But all of them admit the *Prasthānatraya, i.e.*, the Upaniṣads, the *Brahma Sūtra* and the *Bhagavad-Gīta,* as their ultimate authority. The discussions among these *samānatantra* schools have helped in evolving a method of interpretation, the six categories (*Shadlinga*) proposed by the Mīmānsā school. But the same exponents resort to experience when faced by schools challenging the authority itself. Verification by experience becomes one criterion for belief in authority.

The Mīmānsā school is not prepared to accept the superiority of experience to scriptures. It solves the difficulty by dividing spheres. It holds that the Vedas are not meant to affirm or refute doctrines about an existing reality. They are meant to guide our conduct: *Āmnāyasya kriyārthatvāt ānarthakyam atadarthānām.* They are books of ethics, not of metaphysics. In that sphere they are supreme and no experience is allowed to interfere with them. In the field of metaphysics experience prevails; the Vedas have nothing to say in it. Hence there can never be any conflict between the two: each is independently reliable in its own sphere. The Vedas are valid by themselves. Not only this; the Mīmānsā school holds that every word is valid in itself. It becomes invalid only when the speaker is faulty. According to Kumarila, human testimony has no intrinsic validity, but the Vedic testimony is intrinsically valid. Prabhakara regards testimony as the knowledge of supersensible objects, depending exclusively on the knowledge of words. He confines acceptable testimony to the Vedas only.

Now we come to the conflict of authority with authority. The Mīmānsā is apparently dogmatic in this respect. Kumarila argues that a fault in a statement comes from its author. As the Vedas have no author, they are free from faults. Regarding the scriptures of other schools he says that, because they are composed by human beings and

no human being can be free from faults, they cannot be free from faults derived from mortal authors. On the surface this contention of the Mīmānsā appears absurd and dogmatic. No statement can come into existence without a speaker or writer. Similarly, to rule out all human statements as unreliable is a self-contradiction. But, if we take "without author" in the sense of "traditional, coming down from time immemorial," the contention carries some weight. A notion's surviving the test of time with credit adds to the degree of its reliability. Montague suggests three reasons for the strength which age lends to authority:

The first cause is psychological. An old institution, used by many generations of human beings, is enriched with a multitude of tender and beautiful associations; it begins to appeal to our interest and sentiment; it becomes a treasure-house of spiritual experience. The variety of cultural systems claiming a source in the Vedas far exceeds other systems. But we cannot accept the validity of this claim. Historical or traditional richness is quite different from truth. No time was free from a conflict between traditions. If one of them is true on account of its long historical existence, the other also may claim the same; and both cannot be true.

The second cause is this: people feel that old age is wiser than youth, because it possesses more experience, and similarly, an old tradition is more reliable than a recent one. But this argument is illogical. An old man is as a rule really wiser, but the case of an old tradition is different. A tradition is not a container of wisdom like an old man but an expression of wisdom. It is an expression of the wisdom of society, and present society is older than primitive society, inasmuch as its experience is richer than that of the old. From this point of view, a new tradition may well contain more truth than an old tradition rooted in a primitive society.

The third cause is the belief of almost all religious systems in gradual deterioration. The ancient sages received inspiration direct from God or from conversation with deities. But modern man has lost that communication. He is going farther and farther from God. Consequently, he is less reliable. But this argument is contradicted by the principle of evolution supported by biology, anthropology and other sciences which show that the human being has gradually developed to the present stage from animal and savage.

Shankara, the propounder of Absolute Monism, is also a strong supporter of authority. But his argument is different. He holds that our experience cannot grasp Reality, which is beyond objectivity; on the

other hand, the scriptures are expressions of God and the sages inspired by Him. This is a form of intuitionism. In the domain which experience cannot reach, intuition is the only way. Shankara is also emphatic on undependability of perception. The moon appears no bigger than a tray. The rope appears as a snake. Experience is reliable for our practical purposes only. In a case of conflict between scriptural authority and experience, as far as ultimate truth is concerned, Shankara advises us to accept the former. Shankara is also emphatic in denouncing logic as the ultimate source of knowledge. Logic draws conclusions from given premises. But when the reliability of premises itself is questioned logic has no solution. It resorts ultimately to sense experience, which in itself is a feeble ground. Thus, Shankara holds scriptures to be the only source of a knowledge of ultimate Reality. But this view does not help us in testing knowledge for practical purposes.

The Upaniṣads admit the necessity of critical examination, *e.g.*, in their threefold method of assimilating an idea. But Shankara puts a limit here also. He says that logical consideration is allowed because it helps in strengthening our faith in the verdict of scripture. Any argument going against them, striking at the root of our faith in them, is not allowed. We clearly see here that for Shankara, as for the other systems, philosophy is the science of salvation. He is firm that we cannot find the saving truth by logic.

Jainism makes a practical suggestion in this respect. It considers its canon neither external nor composed by God. The canon contains the words of dispassionate and omniscient persons. Jainism argues that the validity of a statement depends on two factors: first, the author of the statement must possess full knowledge of the object; secondly, he must be free from prides and prejudices. According to Jainism all objects are interrelated. Full knowledge of one object therefore involves a knowledge of the entire Universe. The Tirthankaras are omniscient beings as well as *jinas, i.e.,* beings who have conquered all passions. They are above prides and prejudices. Consequently there is no reason to doubt their words.

But the Jaina contention has more than one weakness. First, the conception that a particular person knows the entire Universe, past, present and future, cannot be proved logically; it can be admitted by faith only. Though the majority of Indian schools have admitted supernormal perception, we find in the admission a mixture of religion with philosophy. Many a system is dogmatic in holding that the propounder of that system only and none else commands full knowledge. Secondly,

the verdicts of the Jaina canon have been found false in geographical and mathematical calculations.

In the period of logic, *i.e.*, 500 to 1000 A.D., Jaina thinkers have examined their notions logically. Samantabhadra, the founder of Jaina logic, addressing a Tirthankara, says:—

> Lord, you are great and venerable, not because gods worship you and you possess a halo and other extraordinary embellishments. You deserve our worship only because your words cannot be contradicted by logic.

Haribhadra (*c.* 800 A.D.), the author of *Shāstra Vārtā Samuccaya*, says, "I hold neither favour for Mahavira nor prejudice against Kapila, etc. Whosoever is logical should be accepted." These logicians are prepared to gather information from scriptures, yet resort to logic for final validity.

Buddhist logic does not admit the validity of testimony. Buddha said in clear words: "O Bhikkhus, accept my words only after proper examination, not out of respect for me." Buddhism up to Dharmakirti does not seem to have believed in omniscience. In his *Pramāṇa Vārttika* Dharmakirti clearly says:—

> It does not matter whether a person sees or does not see everything. We are concerned with seeing the things that serve our purpose. What is the use of knowing the number of insects?

But later Buddhism, like all religious systems, began to believe in scriptures, as well as in omniscience, which entered Buddhism as an attribute of the Bodhisattva, who needed it in his mission of redeeming others.

The Sānkhya school does admit testimony as an independent source of knowledge; but confines its validity to the Vedas only. It does not recognize secular testimony as an independent source of valid knowledge. The Vedas, according to the Sānkhya, are neither eternal nor composed by a person or by God. They are a spontaneous revelation of truth to enlightened seers. They are self-evident (*svataḥ pramāṇa*). We may say that the Sānkhya also is intuitionist in this respect.

The Vaiśeṣika does not admit testimony as a separate source of knowledge and includes it in inference. The validity of testimony, the Vaiśeṣika argues, depends upon the reliability of the author. The Vedas, even, do not possess intrinsic validity: they are valid because they are composed by God and He is omniscient and faultless.

Gautama defines testimony as the instruction of a trustworthy per-

son, having direct knowledge of moral law (*Dharma*) and competent to guide others in the path of duty. He divides testimony into two kinds, *viz.*, testimony about perceptible objects and testimony about imperceptible objects. The modern Naiyāyikas divide it into secular and scriptural (*alaukika*). The validity of secular testimony is not intrinsic. *Alaukika* testimony as to imperceptible objects has intrinsic validity.

This survey of Indian systems leads us to the following conclusions:

There are three types of authority: personal, traditional and intuitional. The personal authority is again of two types: that related to the person of extraordinary knowledge and that to the person of ordinary knowledge. All systems subordinate the validity of the second to logic. This we can call secular authoritarianism. Those accepting authority of the first kind again fall into two categories. The first category consists of those admitting extraordinary knowledge as a manifestation of spiritual powers attained through the removal of inner obscurities. They stress spiritual purity, the conquest of passions, leading to the purity of knowledge. This is mystical authoritarianism. The second category consists of those believing in inspiration by God. They are in a way intuitionists. Those believing the Vedas to be composed by God and seen by the sages through their penance come in this category. These are the types of personal authority.

The Sānkhya and Mīmānsā systems believe that the Vedas were composed neither by personal nor by impersonal beings. They are traditionalist.

Those believing in intuition or tradition ascribe intrinsic validity to the Vedas, but, in order to avoid clash with experience, restrict its sphere to ethics or imperceptible objects.

The common people measure the prestige of an authority in proportion to the prestige of its original exponents, to the number of its adherents and to the time through which it has lasted. I need not discuss here how feeble logically these grounds are.

A court of law takes account of the number of witnesses as well as their quality. The quality is twofold: first, the witness must have a first-hand knowledge of the incident; secondly, he should have no motive for partiality. These criteria correspond to those of Jainism and Yoga systems.

In the present democratic structure of political institutions, number is supreme. The opinion of two persons is invalid against that of three persons. This view is supported in the light of pragmatism. Truth, as William James holds, is beyond our approach. No proposition or decision

is final. The verdicts of scientists and other so-called authorities may change at any time. In this position, the responsibility of a decision is better borne by three than by two. This view can be useful when there is a tussle between two courses of action with equally strong arguments in their favour or when there is a question of choice or taste. But in finding truth the opinion of one specialist is far weightier than those of hundreds of common men. The democratic way is only a short cut to settling differences for practical purposes. It is not a correct approach to truth in itself.

INDRA CHANDRA SHASTRI

TO SUBSIST in lasting monuments, to live in their productions, to exist in their names and predicament of chimeras, was large satisfaction unto old expectations, and made one part of their Elysiums. But all this is nothing in the metaphysics of true belief. To live indeed is to be again ourselves, which being not only an hope but an evidence in noble believers, 'tis all one to lie in St. Innocent's Churchyard as in the sands of Egypt, ready to be anything in the ecstasy of being ever, and as content with six foot as with the Mole of Adrianus.

—SIR THOMAS BROWNE

"TELLING THE WORLD"

[**Miss Odette Tchernine,** a poet and writer, whose poems have appeared in our pages, gives us interesting facts about information services maintained by Britain and other countries. These services today are doing useful work in widening friendship and disseminating knowledge particularly among the lesser developed countries.—Ed.]

In 1960-61, Britain's total cost for her information services was £3,728,550 at home, and £18,001,550 overseas.

To those uninitiated in the activities of telling the world about Britain, her economies, social and other cultures, these may appear staggering figures.

They are not when broken down to their basic individual values in the creation of international understanding and good-will. Much is bound to fall on arid ground considering the vastness of the network, but much is achieved in the fields of education and widening friendship, even if results are not always immediately apparent.

The information services of these islands are divided between specialized organizations and local authorities, and it is obvious that with a highly efficient press of varied approach like ours, need for special channels are not as urgent here as in emergent or backward countries.

Services that go overseas are also divided between those special organizations, and some of their sections come under the ægis of various government departments like one branch of the Foreign Office, the Colonial Offices, and the Commonwealth representations. The B.B.C. is also responsible for a vast network abroad.

Such sections co-operate with municipal, civic and rural authorities. The overseas pattern of service covers larger and more varied information and exchange of knowledge because it has to serve a wider field of distribution. Factual and practical dissemination is far more vital in undeveloped areas, and services are tempered to such needs. There stress is laid upon visual and sound communication, *via* pictorial posters of brightly arresting colour and design, photographs and recorded radio programmes.

Each category of reception area receives specialized treatment which has grown more expert and understanding as the organizers and the educational and medical missions themselves grow with their own experience of the work involved.

Spending for such services which are nationally sponsored increases

or remains stationary. The expenditure is based on year-to-year requirements. A programme of assistance for one area may be cut down as local progress becomes stabilized, or in a newer field of work is expanded so as to speed up the development. To quote but one rough breakdown of figures, one information department in particular received a governmental vote of £4,749,000 for their work in 1961-62, an increase of £880,000 on their 1960-61 estimates which were £3,896,000.

It has now been proposed to increase our information services to the U.S.A. and to Latin America.

Why the expansion?

Primarily, quite apart from ideological world conditions, it occurs to the layman that one reason for the desirability of stepping up British information projects in the United States and Latin America might be President Kennedy's scheme to recruit a civilian army of self-sacrificing young men and women of character to go forth as welfare, sociological and educational advisers and friends to undeveloped countries where resulting better living might assist to more prosperity, and consequently to contented and non-hungry mouths! Though the President's plan is a laudable one if it attracts the right type who are prepared to live with and not lecture their backward hosts, and even though he has stated that suitable candidates of other than American nationality will be acceptable, the vision shows another side of the coin that perturbs. A global picture of American-sponsored "do-gooder" missions, popularizing only one good way of life, may have suggested to our perceptive experts that a variety of good ways is the spice of life, and that even civilized communities in the United States as well as remote South American regions might benefit from learning the British way too. Kipling once wrote: "There are nine and sixty ways of constructing tribal lays, And every single one of them is right!"

How is our money spent?

Knowledge and hard news appear to walk side by side with our press that goes abroad. Information from official sources is distributed through the channels of films, press, and photographs. Broadcasting programmes play an important part, the Radio tape section of one source being prominent in usage. One department produces television newsreels for regional demands as far apart as Finland and the Far East. The Commonwealth, of course, is served too.

While information officers and representatives are established in key points overseas where expansion is planned, wherever possible, in-

stead of opening up new offices, service and advice is obtained from embassies or commercial and cultural enterprises already established. Individual staff members, or independent business or professional persons of repute, are recruited for work in urban or remote country districts. They undertake to propagate information, literary and technical material, and the organizing of advice wherever requested in such areas.

Much assistance is given to libraries and welfare, medical and child centres, and funds are allocated also for students to visit the United Kingdom at times. This is very often a reciprocal arrangement.

Latin America has something like forty Anglophile Societies in Argentina, Brazil, Chile, Colombia, Mexico, and Peru, to quote a few countries. There is no reason to think that they have been reduced in spite of certain nationalistic trends and the tightening-up of regulations for the acceptance of non-Latin American settlers and promoters. That is easily understood when the history of Latin America's happy-hunting-grounds of the past is examined. Many of the original pioneers worked for the general good, but some alleged development was not so helpful. Yet it is not for nothing in the pattern of years to learn of so many English, Scottish, and Irish names in South American history — names now known as fellow-nationals, prosperous and well-regarded. Six thousand, five hundred books in English were supplied to libraries and educational groups all over South America in 1959-60.

Our information service overseas is not a one-way traffic. These islands benefit too. Our cultural services are requested to help educational authorities from several countries to select candidates for British students to be allocated scholarships in their respective universities. Countries that from time to time have extended such invitations include France, the Federal German Republic, Switzerland, Brazil and Russia.

Under our educational services abroad the teaching of English is important, and the comparative scarcity of English literature in sparsely developed areas has been remedied with the increase of literacy in backward lands. Books and general information flow abroad together, and English and its associated themes are being studied more than formerly.

This has gone hand-in-hand with Drama and Ballet which travelled abroad extensively in recent years. One company went to Portugal, India, Pakistan and Ceylon, and in certain cases a *rapprochement* with the British Industries Fair, who sponsored the plan for some of its activities, was effected. Industry these days being the only section of the

community wealthy enough to become art patrons, the gesture was possibly an indication for the future.

Distribution of facts and advice overseas does not consist only of paper work and propagation of ideas through print and radio. Hard physical pioneering is often demanded where assistance is needed.

The changing face of Latin America provides some fascinating glimpses of contrast between the highly civilized sophistication of the glittering coastal cities — and now Brazilia, the fabulous — and the savage abyss of the still enormous unexplored interior.

One investigator describes how in recent years in the Andes a length of rail across the mountainous country served as a school bell to call a class to one of the several radio schools reaching more than 200,000 adults. In view of Britain's expansion of services, that attendance, with the co-operation of local authorities concerned, is probably increased.

Technical advice supplied to Latin America varies according to the country. In Peru stress has been laid on the training of secondary school science teachers and the establishing of laboratory apparatus adapted from every sort of material and facility that could be obtained locally. In Brazil the approach to progressive science has been in its direct application to economic questions. These have covered geology and agriculture. The still dreaded Mato Grosso of Brazil, gradually being penetrated, created difficulties in cattle-breeding on the stations bordering that savage wilderness. If herds strayed too far inland, they ran the risk of attack by wild animals. So a breed called the Zebu was encouraged. These cattle are very tough and large, and are able to survive jungle risks.

Again, "telling the world" in South America can mean a jeep sliding over swamplike tracks, or fording swollen rivers in the rainy season. It can mean riding hazardously on horseback through mountain passes to reach the nearest point of human contact. It can also be personified in a missionary entrusted with the delivery of layman literature for expansion and cultivation under hardship, or a priest writing a textbook in a tent in a forest clearing to distribute it in the country's language to his scattered flock in remote valleys or river communities. Again a chemist may be sent over by request to do field work from a primitive camp on the nutritive values of certain plants, and pass on his discoveries primarily to the country of their origin for its people's benefit.

How do the Information Services of other countries compare with

ours? Tolerably well in some cases. The nation which at times has surpassed Britain in the prolific and world-wide nature of their information work is the United States. Until quite recently, this country was one of those very much at the receiving end of their film documentaries, agricultural text-books and regular news-sheets. The service was reduced a few years ago, but present world affairs suggest that it is being increased and tailored to suit the rapidly expanding face of universal things.

In France there is no precise and detailed survey dealing with their propagation of views, technical development and education. One of the main features of government information services from France is their dispersal. There are no central sources of activities as exist in the United Kingdom. Each ministry and public body has its own press and information department, the importance of which varies considerably. In the presenting of the annual budgets, there is normally no special reference to any information departments whose credits are included in the general expenditure of each ministry. The budget of what is the equivalent in France of British expenditure for the same purposes of Information Services is roughly 30 million new Francs, about £2,000,000.

France has, however, an organization known as the "Relations Culturelles" which is placed under the authority of the Ministry for Foreign Affairs. This organization was allocated credits totalling about £14,000,000 in the budget. Such figures suggest that France too is increasing her overseas costs of telling the world.

There are seven hours of French broadcasts daily to countries and territories of the French Community outside France, with emphasis on Africa. France sends out twenty-one hours of broadcasts daily to foreign countries. High on the list of those countries and areas to which such broadcasts are directed are Latin America, the Far East, the Middle West and Poland.

In 1960, the budget of the Radio-diffusion-Television Française totalled 447 million new Francs, about £30,000,000.

Other countries follow in the footsteps of the big three services, taking the British Service and the American as examples on which to model, with local modifications, their smaller, and less organized propagation of each one's scene of activity at home and abroad.

Britain and the United States lead in the extent of distribution, and the highly organized ramifications of their information services. Possibly our medical and technical aid overseas is the most generally appreciated. Recently scientists and their text-books went to the United Arab Re-

public. Another feature of the British Information and educational services is the financing of senior scientist and research workers for exchanges between countries. These have been effected, for instance, between the Royal Society and the U.S.S.R. Academy of Sciences, and reciprocal visits are arranged with certain Commonwealth associations. The latter are a permanent feature of Britain's way of "spreading the news." Under this heading the value of the British press, copies of which travel extensively, must not be underestimated as a useful channel of fact and opinion stemming from varied levels.

The British example of telling the world may sometimes be a target for joking material, but on the whole it serves the world well.

ODETTE TCHERNINE

For I, that was a child, my tongue's use sleeping,
now I have heard you.
Now in a moment I know what I am for, I awake,
And already a thousand singers, a thousand songs,
clearer, louder, and more sorrowful than yours,
A thousand warbling echoes have started within me,
never to die.

—WALT WHITMAN

HISTORICAL FORECAST

[**Mr. E. V. Hayes** is well known to our readers. His brief but very suggestive article brings together the threads of promise in our human situation — the threads of faith in Love, in Liberty, in Fraternity.—Ed.]

The slight Irish touch in the title will be forgiven in an Irishman begotten of an English father. Yet, while history is factually of the Past, we are making it in the Present with the Future ever flowing swiftly in. Some philosophers invite us to live only in the "Now," ignoring Past and Future, but, strictly speaking, "Now" is ever becoming the Past before we can give our attention to it. As we find the Future rapidly flowing in, and we not able to prevent it, we may have the idea that we ought to live in the future if only a little and with some error. So while we may discard memory as a lever to help us forward, we can stretch a point in Time and claim that anticipation (another gift of the Gods) is desirable — if we feel that we are worthy of having anything to anticipate. That is the trouble with the present generation; they have lost the desire and possibly the ability to anticipate anything save the most personal and trivial allurements. They live *now* but not in the least with a mystical significance. They have shaken off a little of the Past, and that little associated with loveliness and loyalty. The remainder is round their necks, like the Old Man of the Sea. This Old Ancestor can even persuade them that far from being a burden he is really a support. For the Past can lie quite heroically, twisting itself to all kinds of conclusions that it never had; it is possible to falsify the Future only as it enters the "Now."

We all hope for some years of life yet to come, fifty or five, or any number in between or just over. That which we hope for can stand for the "Now," with an objective value which we can pass on to "happier men when we are gone" or to our happier selves when we return. Our reward for beginning now what will be gladly harvested in the future is sure, whether we are present in the harvesting or not. We reap what we sow. In all that is evil in us, that is only just; none other should be plagued with it. But the splendour is that in what we sow for good, for light and beauty, and spiritual release, the harvest can be handed over to the impoverished; it is still a reward for us in the very act of offering. "He hath filled the hungry with good things," says a New Testament Canticle, "exalting the humble." But at whose hands if not those of His earthly servants? The greatest benefactor on earth cannot dispense satisfactorily his own generosity to the best advantage.

What can be counted among the good things for which the peoples of the world are hungry? One cannot deny that material food is urgently needed by many. There are other material wants that, though perfectly legitimate, are unsatisfied for this group, which in actual figures counts up to millions. But there are certain spiritual wants afflicting the whole race, save for a few oddments. For the first time in human history, there is a passion for freedom among the peoples of five continents and in islands round about; a sharpened desire to be allowed to mind their own business within their own accepted territories. There is, too, as if to meet this hunger, a willingness on the part of certain former Empires to cease their imperialism and to grant freedom to countries hitherto subject to them. Britain has done well in this, though tardily. But the Anglo-Saxon is never inclined to move impetuously; he has the concrete mind (reinforced concrete, at times). The very God to whom he pays a somewhat tepid acknowledgment has mills that grind slowly, if exceeding small. With patience and persistent reasoning, propelled on by hard facts, the Britisher can be persuaded. France under its present Dictator is striving to be moderately just to her former subjects in their claims, held up by the fact that her former subjects are not always happy among themselves. Other countries of Europe with possessions subject to them are not so good. We need not name them, for they may be trying to find a way out to the satisfaction of all conflicting interests — not an easy task — and it is the righteous we should name with honour and not the unrighteous with opprobrium. Looking at the scene now, it seems impossible to believe that this struggle to be free can end in any other way than in making free.

It is at this prospect for Black and White, Brown and Yellow, to "meet upon the level and part upon the square" that the Old Man of the Sea whispers over our shoulders, while he holds on: "This Liberty you speak of . . . what happened at the French Revolution? Equality? Oh, no! That would destroy all initiative. Fraternity, yes, in very small and carefully prescribed doses. There must be leaders, manipulators, seniors, bosses . . . oh yes, I know Christ said otherwise. But it may have been in a very restricted sense in a very primitive state of society. If his disciples practised what he suggested for a time, it did not last very long. . . ."

What will take the place of the Dictator or the Boss, even though they are still affectionately called by one name or the other? Is there any sign in our own day that seems to point to more than a sign in the future? There are several signs. One may be quoted from an account of

a man appearing in *The Sunday Times* of July 16th, 1961, and also broadcast. It is all the better as a sign in that it deals with what might have been regarded as an intractable problem; the more intractable because the social conscience in connection with it had not been quickened. It is, in a way, the apotheosis of the Father-Figure in the very latest Psychology; it is the Male Parent of thousands, the paternal instinct touched by spirituality for children not of himself physically begotten and by most reckonings having no valid claims. This man, this priest, Mario Borelli of Naples, bound by the vows of his priesthood to chastity, becomes a true father-in-God to a thousand unwanted children, and is asking for more to befriend and to redeem. There is no family limitation for this man; secular fathers who dread their wives bearing more than two, if as many, cannot compete with this spiritual parent taking on a thousand or two. His sense of brotherhood is paternal, because his adopted family of *scugnizzi* (gutter-snipes), homeless and degraded, needs that expression of protection and care. His equality with them is proved in that for over a year he put off his collar and his cassock, and lived in the gutters with them, as one of them. His sense of liberty, even with this unlikely material: "If you have love, you know all the rules." His sound unsentimental common-sense, almost like that of a business magnate: "A child's soul is like a bank. Whatever you put in you get back ten years later with interest." A gutter-snipe now about nine years of age, under Fr. Borelli; in ten years a young man of nineteen, trained, a credit to his country instead of a young criminal to annoy it. Above all, the social conscience of Italy aroused, once happily sleeping.

Can one even picture the *karma* that will flow from that one service to those who need service and not to be exploited and humiliated? That cleric is not alone; there are others like him. So we can push the Old Ancestor off our shoulders; Liberty, Equality, Fraternity — with Love knowing and accepting the natural laws that flow from the three international virtues — form one of the great promises for the future. It is scarcely a question of discussing their desirability, but only the best ways to achieve their supremacy, since they are inevitable, and only in supremacy can they be peaceful. One difficulty may arise when every nation is allowed to mind its own business without any interference and without interfering. Fascism is by no means dead and cremated, rather than buried, lest it rise again. If a certain country under its influence (and that country quite prepared not to interfere with its neighbours, even if Communist) uses repressive and cruel measures against the

rebels in its ranks, must the more enlightened and graciously governed countries take notice but make no efforts to restrain the offending countries? What effort could be made short of a war effort? And war in the future is doomed or the human race is doomed because of it. No doubt Liberty, Equality, Fraternity and Love will find a way of some kind. Prophesying details has made many a prophet bite the dust or be held up to ridicule. Details cannot be prophesied but Principles can. And the Principle of Non-Violence can be certainly added to those already given, and that not on sentimental grounds but those of factual common sense. War's only purpose in the Past has been to kill men, annex territories, demand blood-money, blow the loud trumpet ascribing victory to the popular idols, some on earth and some alleged to be in heaven. War has never, even among primitives, ennobled the victors in any spiritual, moral or mental worth. In the civilized, it has only degraded all values save those of exploitation and brutality. That sense of its beastliness will grow into the future because it is already growing, and the conflict in cultured men and women will become too acute for any question to hope for its answer from the nuclear and the bacteriological mass-murder, which already appears about to destroy itself as a thinkable remedy under any thinkable provocation.

E. V. Hayes

Grow old along with me,
The best is yet to be.

—Robert Browning

NEW BOOKS AND OLD

EPIC DRAMA AND EPIC CHARADE*

RONALD GRAY'S study of Brecht is limited in its scope, as it confines itself to Brecht's dramas. But this is as it should be, for it is as a dramatist that Brecht is famous. Bertolt Brecht was born in 1898, in Augsburg in Bavaria, in a well-to-do family. His term at the University of Munich was cut short by military service, but presently he made his name as a poet and dramatist. From 1930 onwards his plays acquired a Communist tinge, and some were overtly dedicated to the Party ideal. The dramatization of Gorki's novel, *The Mother,* climaxed this propagandist phase. In 1933 he fled from Nazi Germany and spent six years, not in Russia, but in Denmark. Then followed two years of wilful wandering, and his last years were passed in East Berlin. Though a Communist till the end, he was also saddened by the blight of the totalitarian *régime* which suppressed all honest criticism. In fact, emphasizing his silent heroism, Mr. Gray compares Galileo (in Brecht's play) to Brecht in real life: "...on the whole, the self-preserving chameleon attitude which enabled him, like his own Galileo, to pay lip-service to authority while quietly getting on with his own serious interests, remained predominant."

The true Brecht with his tremendous power is best revealed in his work. As a playwright he portrayed life as it is. No wilful shattering of illusion, nor any painstaking attempt to construct stage reality:—

> In mankind's markets
> I have seen how humanity is traded. That
> I show, I, the playwright.

That was Brecht's credo, and he brought into play a wide knowledge of the world theatre integralized by his dramatic intuition. Mr. Gray, besides competently discussing the plays, touches deftly on the dramatic theories of the playwright in relation to the plays. Of Brecht's early plays, *Baal* (1918) is notable because of its affiliations to "Expressionism" and "Dadaism." *The Three Penny Opera* is gay and racy with its gentle satire against bourgeois capitalism. Brecht's fame will, however, rest upon the plays he wrote in the last decade of his life, notably *Mother Courage, The Life of Galileo, The Good Woman of Setzuan* and *The Caucausian Chalk Circle.* While *The Good Woman* is merely an intensified projection of a complicated situation, the other three are real "epic dramas." Brecht himself has described the nature of the "epic drama" thus:—

> The essential point of the epic theatre is perhaps that it appeals less to the feelings than to the spectator's reason. Instead of sharing an experience the spectator must come to grips with things.

There is a vague hint here about the Japanese theatre, the Noh and the Kabuki, where the actors move sometimes in between the spectators, thus

**Brecht.* By RONALD GRAY. (120 pp. 1961. 3*s.* 6*d.*); *Ionesco.* By RICHARD N. COE. (120 pp. 1961. 3*s.* 6*d.*) (Oliver and Boyd, Edinburgh and London.)

creating the illusion that the spectators are also taking part in the action. Brecht leads the spectator in historical time through recognizable space to the climactic idea, and asks the spectator (now grown familiar with the flow of things) to face the conclusion. Mother Courage stands near her canteen wagon, a determined and bold woman, who has lost her sturdy sons and dumb daughter, afflicted with sorrow and poverty, yet a symbol of courage in its lonely grandeur. There sits the old astronomer, half-blind, with one foot in the grave: but we have also seen the young and ardent scientist; the maturer Galileo, after recantation, spurned by his devoted disciples but zealously looked after by his daughter; and, last of all, we confront the situation where "Discorsi" passes the Italian border. We are left with the old man at his food, still inscrutable, for we do not know whether his recantation was only to enable him to write undisturbed his *magnum opus*. At the end of *The Caucausian Chalk Circle,* the child is restored to Grusha; but the sufferings of Grusha have been an epic voyage in the telescoped visibility of a limited theatre. One wonders again whether the problem is solved at all. The human problem, which is always one of intellectual complexity, goes on; and we wait for our Azdaks.

> For Truth is a black cat
> In a windowless room at midnight,
> And Justice a blind bat.
> A third and shrugging party
> Alone can right our wrong.

If Brecht's is the "epic drama," Ionesco's is the "epic charade." Eugène Ionesco, the Rumanian dominating the French stage of today, is a baffling phenomenon in European drama. *The Bald Prima-Donna*, *The Lesson* and *The Killer* are riddle games all right. What is Ionesco's purpose in this denuding of illusion in the theatre and projecting the Absurd? Incredulous, we gaze at the bizarre, the unbelievable, the droll. Unlike Brecht's dramas, here time does not *flow*; in fact, it has *stopped*. Nor do we know whether the situation is taking place in this planet or in Venus or Mars. Absurdity stalks every moment and makes its wild and random gestures. In *The Bald Prima-Donna* no such soprano appears on the stage. And how shall we classify the frenzy of *The Shepherd's Chameleon*? And when, in another play, we are introduced to a robust young man, moustache and all, as the maid ready for marriage, we do not know where to look. We have had just about enough. Is all this sheer absurdity, or "miching mallecho" which *has* a meaning?

Obviously a serious playwright who has successfully brought Surrealism into the theatre (a venture at which Breton and Soupault failed a quarter century ago) Ionesco cannot be dismissed with a flourish. The most characteristic of Ionesco's plays is, of course, *The Killer*. It has strong affiliations with the Avant-Garde movement, in its settings as well as the situation on hand. Time is nought here; death is the central thought of the play. We start with an ultra-modern town, a weird triumph of modern science, a nightmare of push-button perfection. No one wishes to stay here, for there is the terror of an unidentified murderer at large. Berenger comes now, but goes out scared, returns again to identify the murderer and then confronts the Killer himself. Punctuated by the diabolical chucklings of the Killer, Berenger rages, philosophizes and argues, but in the end lapses into silence, helpless against this block of Will.

Oh God! There's nothing we can do.
What can we do...
What can we do...

The first two acts have a strong resemblance to Beckett's *Waiting for Godot*. The Killer, like Godot, dominates the stage as an invisible presence. Beckett's play concludes with the riddle yet unresolved. Vladimir and Estragon will go on talking and waiting for ever. Ionesco, however, tries a solution; but then, we do not know whether Berenger's submission to the Killer only means that the human situation is hopeless, or whether Berenger has affirmed life by accepting Death. It may be that Berenger is a Surrealist symbol of mankind; if so, acceptance of death should be the solution of our existential problem. Ionesco's dialogue also, with its clipped phrases and unfinished sentences, reminds one of Samuel Beckett. Ward Hooker says that, with Ionesco, "we enter a grey realm of intellectual abstraction in which neither plot nor characterization will provide a key to the ironic dialogue." Mr. Richard Coe has made a gallant attempt to "present" Ionesco, but it cannot be said that he has been able to pluck the heart out of the mystery.

PREMA NANDAKUMAR

Science and Civilisation in China. Volume 3. Mathematics and the Sciences of the Heavens and the Earth. By JOSEPH NEEDHAM. With the collaboration of Wang Ling. (Cambridge University Press, London. xlvii+877 pp. Illustrated. 1959. £7. 10*s*.)

This third volume of Dr. Needham's impressive work is subtitled *Mathematics and the Sciences of the Heavens and the Earth*. It gives a detailed, scholarly account of Mathematics, Astronomy, Meteorology, Geography, Geology, Seismology and Mineralogy in China — before and after the coming of post-Renaissance European influence. It is liberally and beautifully illustrated with photographs and line drawings. The index and bibliography are massive.

The author modestly remarks that "Those who are best acquainted with the history sketched in this volume will feel its inadequacy rather than its wealth." This may be so: yet the ordinary reader will wonder at the richness and variety of material, to which no short review can possibly do justice. Dr. Needham shows his literary skill in the way he reduces his superabundant material to order, and in the lucid style by which he makes it readily available. His commentary is always shrewd and luminous.

Such a book, if widely read, may do much to foster understanding, at least in educated circles, between East and West. Though some technical knowledge of mathematics and astronomy is needed for the full enjoyment of the book, there is still plenty for the general reader — as, for instance, in the fascinating story of geography and map-making. Unfortunately the price may limit its availability: but no library should be without the book: and teachers of science, everywhere, should study and recommend it. Western readers will learn, with astonishment and admiration, of a culture they know too little about. Those in China will appreciate the scholarship and breadth of an eminent European scientist, and enjoy the compliment he pays their country.

The intrinsic interest of the material is enhanced by a comparative study of science in widely separated cultures.

There was no discontinuity in Chinese thought, like that caused by the Dark Ages in the West. Chinese science, until after the Renaissance, was often ahead of that in the West; and, during the Middle Ages, it was, in almost every way, *far* ahead. We may, particularly, notice Chinese priority in decimal arithmetic based on the notion of place-value; in the use of equatorial co-ordinates for astronomy; in algebra; in the application of the grid system to the making of reliable maps. The one great deficiency, in China, was lack of a logically articulated geometry like that of Greece.

It is hard to trace the interchange of ideas; but it seems that, until the seventeenth century, China gave more to the West than the West to China.

Chinese science was perhaps tied too closely to the technical needs of bureaucracy. It grew rather as Babylonian science *might* have grown without the addition of an imaginative Greek element.

Why was there no development in China remotely like that in seventeenth-century Europe? Dr. Needham's answer is that Chinese science was never thoroughly mathematized. He attributes this, mainly, to the absence of a mercantile culture which, in Europe, tended to see everything in terms of number and measure. Perhaps there is another reason — in the very nature of Chinese mathematics. It dealt always with particular, concrete problems; and it never became a study of abstract structure. The abstract mathematics which, in the West, grew out of Greek geometry, eventually did more for science than the overtly "practical" mathematics of other cultures.

LEWIS HULL

Persons in Relation. Being the second volume of the Gifford Lectures delivered in the University of Glasgow in 1954 by JOHN MACMURRAY. (Faber and Faber, Ltd., London. 235 pp. 1961. 30*s*.)

Each Gifford Lecturer is required to frame his argument in answer to the question: "What contribution does this philosophical study make to the problem of the validity of religious belief? Are there, or are there not, rational grounds for a belief in God?" To this Professor John Macmurray addressed himself in the series of Gifford Lectures delivered some years ago in Glasgow, under the general title "The Form of the Personal." In the first volume of the published Lectures — *The Self as Agent* — he was "led to criticize and to reject the standpoint of our philosophical tradition — the 'I think,' and to substitute for it the 'I do'." From the lines there laid down the argument moves to exploration into the structure of the personal and the pattern of its development.

Macmurray starts from the mother-child relation as the original unit of personal existence and goes on to depict first the negative development in which the original personal Other is differentiated into a world of related persons and then the positive development of motivation. Herein he sets out the structure of the personal in terms of the child's relation to the mother in the process of development to maturity. A discussion of the meaning of morality leads from the individual aspect to the social and the latter is considered in terms of society, as distinguished from *community*. The stress in this as being the personal rather than impersonal unity of persons leads to a discussion of *communion* wherein religion is seen

as the celebration of the fellowship of all things in God. The closing chapters discuss certain implications in regard to freedom and law — and here much of the characteristic Macmurray viewpoint appears — and lead to a final chapter: "The Personal Universe" in which the "Gifford Question" is firmly answered. In the course of this brief but pregnant conclusion the traditional "proofs" of the existence of God are criticized as being of the "think" rather than "do" category.

This necessarily inadequate summary in enough to illustrate the richness of the argument and to justify the opinion that these lectures provide one of the more important studies of contemporary philosophy.

> By shifting our standpoint from the "I think" to the "I do" [Macmurray argues] we have restored the reference of thought to action, and in the result have found that we are driven to conceive a personal universe in which God is the ultimate reality. This transformation restores its whole substance to philosophy, which again becomes the intellectual aspect of the search for the real.

MARCUS WARD

Zen and Reality: An Approach to Sanity and Happiness on a Non-Sectarian Basis. By ROBERT POWELL. (George Allen and Unwin, Ltd., London. 140 pp. 1961. 21*s*.)

As a rule, when spoken addresses are put together and given in book form they make poor reading. The magic of the impact a speaker on the rostrum makes upon his listeners vanishes when his words appear in cold print. (Even the texts of *Hansard* are edited before they are presented to the public.) And this book consisting of lectures delivered to the Buddhist Society of London is no exception to the general rule; though it appears that the author has done some editing, the perusal of the volume leads one to conclude that he would have done better by severe pruning. That might have made it more readable. The sub-title of the book — *An Approach to Sanity and Happiness on a Non-Sectarian Basis* — explains the main theses of the author. He holds the view that Krishnamurti's message is essentially the same as those delivered by the founders of different religions and leading philosophers of the past, and the Zen experience is no different from the truly religious insight. All this is stated in a style which is reminiscent of Zen *koans* and instead of clarity one finds confusion. The concluding aphorism reads as follows:—

> The truth that unless one is a non-entity there can be no complete happiness must seem hard to swallow in a society that knows the term "non-entity" only in an unfavourable sense.

This is a fair sample of the author's way of conveying his message.

SUDHIN GHOSE

Worship in the World's Religions. By GEOFFREY PARRINDER. (Faber and Faber, Ltd., London. 239 pp. 1961. 21*s*.)

Many books have been written on the Faiths of the World, especially on the philosophical and dogmatic sides. This excellent summary (as it might be called in view of the vastness of the subject) is for our old friend, "the man in the street" — if intelligent and even slightly religious. After an informative first chapter on primitive religions without a literature, we pass from Hinduism, *via* the Jains, Sikhs, Zoroastrians, Buddhism of both schools, Taoism, Shinto, Judaism, Islam, to Christianity,

Catholic and Protestant. But in all cases emphasizing the worship and rituals in which the ordinary man finds his spiritual expression and often the mysticism that a purely mental study of religion cannot give. Each chapter ends with a brief Bibliography of other books that can be consulted by the more enthusiastic reader. This volume in itself is good enough for a fraternal appreciation of any religion that does not happen to be one's own.

It comes at an opportune time. Next year should see a Christian Council in Rome in which (among other matters) an effort will be made to bring Catholic, Orthodox and Protestant into a deeper sense of friendliness for each other, without any sacrifice of already accepted doctrinal conclusions, or modes of prayer and praise. Why not a similar effort among the non-Christian religions, and stemming from that a better understanding between Christians and non-Christians? This book, with its sympathetic presentation and its accuracy of detail within a limited space, should help to remove the misconceptions in the ordinary man's mind about the other man's approach to the Divine Mystery.

ERNEST V. HAYES

The Charity Organisation Society 1869-1913: Its Ideas and Work. By CHARLES LOCH MOWAT. (Methuen and Company, Ltd., London. xii+188 pp. Illustrated. 1961. 25*s*.)

The Victorian concept of charity is so thoroughly discredited nowadays that Mr. Mowat is hard put to it to make a case for the defence of the Charity Organisation Society and its influential general secretary (the author's grandfather), C. S. Loch.

The rugged individualism of Loch expressed itself in a long-drawn-out rearguard action against state intervention for the relief of poverty by, for instance, unemployment benefits or old-age pensions. And the picture of the privileged few sitting in moral judgment on the wretched many to determine which were "deserving" of help is not an attractive one. At the end of the nineteenth century the C.O.S. boasted two dukes, two marquesses, four earls and six bishops amongst its Vice-Presidents. Its Patron was the Queen and its President the Archbishop of Canterbury.

The case against charity, to my mind unanswerable, is that it is incompatible with social democracy. The case for its defence is the superiority of the voluntary principle over the "dead hand" of bureaucracy. Few will dispute this, but the answer surely is not to deny the need for state or municipal enterprise, but rather to harness the resources of the community, in the spirit of service, for the welfare of the many. The best social agencies, at any rate in Britain, have always worked this way — starting, as the Family Service Units did during the war, literally on a shoestring, and consolidating themselves without loss of independence by substantial public grants. The development of the Charity Organisation Society itself is in fact proof of this. From its original purpose of "Organising Charitable Relief and Repressing Mendicity" it has developed into the still-active Family Welfare Association.

MARGARET TIMS

The Gods of Prehistoric Man. By JOHANNES MARINGER. Translated from the German by MARY ILFORD. (History of Religion. Wiedenfeld and Nicolson,

London. xviii+219 pp. 63 plates. 1960. 42*s*.)

One of the advantages of writing prehistory is that the amount of evidence is so small and easily mastered that a large proportion of what is written must be pure speculation. The skill of the pre-historian lies not so much in selection as in convincing presentation; herein lies the only serious deficiency of this review of the various hunting and pastoral deities from the Neanderthal man to the beginnings of recorded history. Particularly at the beginning there is too much "perhaps," "highly probable" and "barring future evidence to the contrary." The more evidence appears, the more the author waxes. When we transverse from the early to the later palæolithic, to cave paintings "like the dawning of a glorious spring day," the book grows correspondingly in stature. Professor Maringer is most at home in the contemporary anthropological evidence which balances the archæological throughout the book. He lucidly relates to the main theme the intricacies of the pre-hunt picture-magic rituals of the pigmies and the sacrifice of reindeer to the deity "Num" among the Yurak Samoyedes. He illuminates equally the fertility rites of the Danubian farming peoples, the dolmens and menhirs of Western Europe, and the pre-Etruscan underground tombs of the Mediterranean. He is readable, especially when recounting horrid happenings in a dry, matter-of-fact manner, and he does not allow himself to be carried away by all the possibilities into the realm of the preposterous, for which virtue one can forgive many cautious qualifications. This is as comprehensive and balanced a survey as we are likely to see of a limited and obfuscated subject.

M. K. WHITEMAN

The Pattern of Health: A Search for a Greater Understanding of the Life Force in Health and Disease. By AUBREY T. WESTLAKE. (Vincent Stuart, Ltd., London. xii+180 pp. 1961. 25*s*.)

The sub-title of this book is "A Search for a Greater Understanding of the Life Force in Health and Disease" and it is in fact the story of the author's explorations in the uncharted seas of unorthodox medicine. Dr. Westlake qualified at Bart's in 1918 and then for eighteen years practised orthodox medicine in Bermondsey.

Circumstances and his own deep-felt uneasiness led him to begin a lifelong search for the *Vis Medicatrix Naturæ*, and this book records his contacts with the work of Bach, Reich and McDonagh, with the secret science of Huna and with many members of the British Society of Dowsers. Finally, it describes the author's own research and discoveries concerning the dynamic effects of pattern in healing. The book gives good, but necessarily condensed, accounts of the theories of all these workers and it is valuable for that alone; but it is much more than this because it is also the account of a man who has faith and who is prepared to live and work in the light of that faith. There is an intelligent and fairly detailed assessment of Christ's miracles of healing, and the need for modern healers to be both Christ-centred, and knowledgeable about science, is stressed.

The book is well-documented and has a good index. It thus amounts almost to a small reference book for those who are already interested in this field. It could also serve as an introduction to the subject for those who know nothing of unorthodox healing methods, but inevitably every chapter is very condensed and the larger works mentioned

in the text should be consulted before any real opinion is formed by those unfamiliar with this field.

PHYLLIS G. CROFT

The Thunder of Silence. By JOEL S. GOLDSMITH. (George Allen and Unwin, Ltd., London. 185 pp. 1961. 15*s*.)

In a general sense, this book is of the "New Thought" type though very readable as in a popular rather than a profound script. Karma is accepted, and attention is given to its general significance. The teachings of Jesus in the Gospel records are used to show that "Karma is burned up by devotion" (as suggested in the *Bhagavad-Gita* and the Gospels) devotion being to the spiritual reality which is the hidden substance of all life. An incident on pages 96-98 of "The Lost Baggage" will try some readers' credulity, but the principle embodied is worth practising before condemning. The idea that there is neither good nor evil could mislead, though that is not the author's intention. One must cease from evil before evil can be discarded as an illusion. And even then, while within one's own introverted self a certain "walking with God" (Union with Brahman) may be experienced in isolation, in relationship *fully* accepted, one recognizes evil or error, if only temporary. But the book does in its own way remind us that "the Mind is the great Slayer of the Real."

E. V. HAYES

Readings from Śaṅkara, Parts I and II. By T. M. P. MAHADEVAN. (Ganesh and Co., Madras. Part I: 77 pp. 1960. Rs. 1.50; Part II: 137 pp. 1961. Rs. 2.00).

Śaṅkara's thought has remained for centuries the Everest of Indian wisdom representing not only the summit of hoary Upanishadic knowledge, but also the fountainhead from which new streams of metaphysical thought have perennially flowed in later epochs. Professor Mahadevan, who has already given us several authoritative studies of Advaita Vedānta, deserves nothing but praise for having attempted to open the doors to that palace of Śaṅkara's throught which hitherto was all but closed to non-specialists.

The books under review contain carefully selected passages typical of Śaṅkara. Fifty-one passages are culled from *bhāṣyas* on the *Iśa* and *Kena Upanishads* in the first part, while a hundred and five passages from the *bhāṣya* on the *Maṇḍūkya Upanishad* and *Kārikā* are included in the second part. The Sanskrit text is given both in Devanagari and the Roman script, accompanied by subject-headings and a lucid English rendering. These will meet the felt need of a wide general public interested in Śaṅkara's thought but unable to approach the original Sanskrit unaided. The passages demand of the reader, and deserve, close and careful study which will be richly compensated by the insight into the essentials of a subject, admittedly the most profound.

The translation is throughout so accurate that an occasional phrasing like "cannot be real and imagined" (II. p. 62) for what should be "cannot be imagined to be ultimately real" (*cf.* text: . . . *na paramārthataḥ santaḥ kalpayituṁ śakyaḥ* — II. p. 60) might embarrass a student in the absence of explanatory notes. We welcome these handsomely produced

works in the "Jayanti Series." We wish, however, that room would be provided for select notes in forthcoming publications.

K. KRISHNAMOORTHY

Philosophy and the American Heritage. JOHNSON D. HILL and W. E. STUERMANN. (Philosophical Library, New York. 254 pp. 1961. $3.50)

The authors, feeling dissatisfied with the present trends in philosophical thought with its over-emphasis on problems of Epistemology, Science and symbolism, have tried to focus their attention on the social dimensions of man's life. They are mainly concerned to discover and proclaim the values with which the American culture is informed. Imbued with the Socratic ideal that life which is not examined is not worth living and without self-knowledge man cannot rise above the bestial struggle of survival, the writers undertake to assess the ideas and the ideals which have moved American society.

Further they wish to give a new orientation to education by making it consistent with the moral and religious spirit of the American culture. Their chapter on "Principles for American Education" with its trenchant criticism of Dewey's educational philosophy is very stimulating. It is a pity that the philosophy of education is not assigned any place at present in our curriculum of philosophical studies and as a result our educational system, if it can be called a system at all, is not guided by ideals or spiritual aspirations. The authors' attempt to shift the accent in American education from "social adjustment" to "creative thinking" and to restore to the Humanities and the liberal arts the place that is their due deserves to be taken seriously especially by all peoples of the East who, dazzled as they are by technological advances in Science, have come to ignore more and more the spiritual and moral foundations of their education.

The chapter on "Some American Political Principles" demands careful study. The discussion on human rights leads the authors to believe that suffrage is *the* right on which all other rights are based and can claim priority. It is characteristic of pluralistic ideology that it allows people coming from heterogeneous racial stocks and radically different cultural backgrounds to share in the common ideals and to make the national heritage their own.

This work will go a long way in clearing away some misconceptions about the American way of life. It is now evident that the culture associated with the United States is not after all simply a modified version of materialistic ideology which only cares for social adjustment without any concern for religious commitments. It is refreshing to learn that the future of American culture is based on the hope that the spirit of enlightenment, which is represented by Socrates, will blend ultimately with the prophetic spirit of Jesus. The list of books for advanced study given after each chapter is suggestive and useful. As a careful and painstaking presentation of the philosophical perspective of a nation the book may be recommended to educationists, philosophers and to every serious student of the American scene.

SYED VAHIDUDDIN

Three Cardinal Discourses of the Buddha. Translated by NANAMOLI THERA. (30 pp.); *Devotion in Buddhism.* By several authors. (33 pp.);

Buddhism and Beauty. By J. D. Dhirasekera. (15 pp.) (Buddhist Publication Society, Kandy, Ceylon. 1961. For free distribution)

The European Bhikkhu Ñāṇamoli (whose untimely death is deeply regretted) published his monumental translation of Buddhaghosa's *Visuddhimagga* in 1956. Here we have the Thera's translation of three basic discourses of the Buddha: "The First Sermon," "The Sermon on Not-Self," and "The Fire Sermon." The Second Discourse, on "The Not-Self Characteristic," or as termed in Pali, *Anatta-lakkhaṇa-sutta,* is not quite so well known as the famous First Sermon with its teaching of the Four Noble Truths. In this Second Discourse we are taught the significance of our five Aggregates, Aggregate meaning a Group. In brief the Five Groups of our Existence are Corporeality, Feeling, Perception, Mental Formations and Consciousness. In the First Group, we deal with Form (Pali, *rūpa*; "what appears," "appearance"), and it is defined in terms of the Four Primary Elements, rendered as inertia, cohesion, radiation and vibration, and the First Group, Corporeality, is derived from them. The cornerstone of Buddha's teaching is in the word *Dukkha,* which should be thoroughly understood in relation to the Four Primary Elements, besides in its popular sense of suffering. According to one research scholar, the Fire Sermon was actually delivered to the sect of Fire-Worshippers, when Gotama was on his way to Isipatana. In the Notes, important words used in the Three Suttas are explained. The beginner should study these Notes first.

Devotion in Buddhism is a collection of writings by those who are well versed in the Dhamma. Religious devotion, and all that it means, is important and should be consistently cultivated. *Buddhism and Beauty* gives us a subject on which it is good and profitable to meditate. "Whensoever one reaches up to the Release," declares the Buddha, "called the Beautiful, and therein abides, then he knows indeed what Beauty is!"

Sister Vajira

A LETTER FROM LONDON

London, October 3rd, 1961

"Signposts for the Sixties" was the main theme of this year's Labour Party conference which met at Blackpool. Despite the facts, speeches by delegates suggested that the Party's road during the coming year will have many twists and turns.

On the very first day there was a flash of disunity following an earnest appeal for unity by the Party Chairman, Mr. Richard Crossman, M.P. He was at his best when he made an attempt to bridge the gulfs that still exist in the Party. He stressed that the Party had the golden opportunity to exploit, on each and every platform, in Parliament and outside, the decline in the popularity of the Macmillan *régime*. The appeal seemed to have a magical effect. The delegates showed complete unity when passing unanimously an emergency resolution condemning the Government's high-handed wages policy. The debate on that resolution provided some direct and alarming threats of industrial action against the Government's policy of wage restraint.

At Blackpool, the one thought that dominated the minds of the Labour

Party leaders was that if Mr. Macmillan succeeded in negotiating Britain's entry into the Common Market, he will prefer to hold the next General Elections in the Spring of 1963 to obtain from the country an endorsement of his signature to the Treaty of Rome. It was apparent at the Conference that this belief had led Mr. Gaitskell, the Party Leader, to consider reshuffling his Shadow Cabinet so that, in the next eighteen months, he could present to the country the Government which would take over if the Labour Party won. The political pundits who had gathered at Blackpool thought that in consequence Mr. Gaitskell found himself embroiled in the biggest battle for power at the top of the Party since the days of Mr. Aneurin Bevan's rebellion. The trade union M.Ps and the trade unions who are dissatisfied with Mr. Denis Healey as the Shadow Foreign Secretary support Mr. George Brown's — who had been Mr. Gaitskell's Deputy and Party's spokesman on defence problems — taking over from Mr. Healey. They want to build Mr. Brown into another Ernest Bevin, who was known as "Britain's best Foreign Secretary for centuries."

The Archbishop of Wales, the Most Rev. A. E. Morris, caused a great stir in Christian hearts by his blunt statement that "alcohol is a gift of God." In a booklet *The Christian Use of Alcoholic Beverages*, the Archbishop asserted that

> the main bibliological evidence, and particularly the reference to the teaching of our Lord, require the positive view that alcoholic beverages are a gift from God: otherwise I do not see how men could have offered wine in religious worship, and in particular how our Lord could have instituted it as a means of Holy Communion with Himself.

Taking exception to the views expressed by the Archbishop, the Rev. Dr. Maldwyn Edwards, President of the Methodist Conference and Chairman of the Cardiff and Swansea district of the Methodist Conference, said that the Archbishop's view did not represent the sentiments of Free Churchmen. Dr. Edwards added

> it ought to be understood that the Archbishop is speaking for himself and must not be interpreted as representing the sentiments of Christian people in South Wales. It is possible that his views may be representative of a section of the Church in Wales, but most emphatically they do not represent the sentiments of Free Churchmen.

Dr. Edwards thinks that alcohol, so far from being a gift of God, is a dangerous commodity with obvious ill-effects on body as well as brain and therefore those who regard moderation rather than total abstinence as the proper course recognize that the legislative system must take into account the dangerous nature of alcoholic liquor.

Three other Church bodies — the Temperance Council of Christian Churches in Wales, the Free Church Council of Wales, and the Fellowship of the Lord's Day in Wales — also rejected the Archbishop of Wales's thesis. In their view admittedly the Bible does not state that the Christians must abstain but it does draw attention to the dangers of drink and its often disastrous results. They are indeed surprised that the Archbishop takes too narrow a view of Christian obligation and too restricted and rigid a method of determining it. For, it cannot be determined by a catena of tests. The Archbishop obviously does not feel a Christian obligation for the 100,000 chronic alcoholics and the 350,000 people in its earlier stages. It is quite useless to ignore the fact that alcohol is a narcotic drug. In fact al-

cohol is a major factor in crime, particularly in sexual offences and crimes of violence.

Although some of Britain's newspapers have embarked upon a campaign of discrimination against the West Indies, a high tribute of appreciation was paid to these "coloured" workers by Lord Auckland in a talk to Young Conservatives in the City of London. He pointed out that so far this country had gained much from the West Indians who had come since the war. London might face problems from coloured labour, fewer of course than Birmingham with its population of 45,000 immigrants or other industrial towns in the Midlands, but, Lord Auckland thought that many public services, including transport, refuse-collection and sewerage, would break down without West Indian help. He also had to say something about "coloured" nurses whom he had met as member of a children's hospital board. He found them "wonderful workers."

Much the same point was made by Mr. R. A. Butler, the Home Secretary, to the Conservatives who, in one of London's Boroughs, carried out a public opinion poll. That poll suggested that 800 out of 1,000 questioned wanted immigration halted immediately. Mr. Butler informed them that if the Government at all decided to control immigration, the question of race or colour would not be considered in any legislation put before Parliament. He wrote: "This is not an easy matter. Those who are coming to this country are in the main finding employment, and no one would wish to depart from the long-established right of British subjects to enter the Mother Country."

Dr. Leslie Weatherhead, ex-president of the Methodist Church and Minister-Emeritus of the City Temple, is convinced that moral licence is crippling Britain. Talking to press reporters he hit out at the "never had it so good" attitude which has eaten away at the country's code of moral conduct. Here are some of the facts that Dr. Weatherhead quoted from an official British Medical Association publication:—

One bride in 6 is pregnant on her wedding day. Among brides under 21, the figure is one in 4.

One woman in every 3 admits premarital intercourse.

One in 20 of all births is illegitimate.

One in 8 would be illegitimate but for the hasty marriage of parents.

One in 6 of all babies is conceived either ahead of marriage or out of wedlock.

Dr. Weatherhead is of the opinion that venereal disease in teenagers between 15 and 19 increased by 66 per cent in the last three years. Teenage unmarried mothers are common and he recalls the statement of a London headmistress who admitted that not one girl in her sixth form was a virgin. He pinpoints the cause as a complete lack of self and home discipline. He wants a new system of censorship for plays, books and films, headed by a special committee of three using a higher moral yardstick than employed at present; a tightening of home discipline; more discipline between employer and employee; and an undenominational church with love and tolerance to the foreground of its creed. "At present churches waste their energy debating theological issues and ignore the subject of sex. A prime example was the recent Lady Chatterley's case. Not one church gave a ruling on it," he said.

Dr. Weatherhead attacked the British workman for lack of self-discipline and loyalty. "His attitude seems to

be 'Get as much as you can and do as little as possible.' Pride in doing a job well is almost non-existent," he observed.

He considered that Britain was in dire moral peril and compared its decline from power with the decline of the Roman Empire which began with sexual depravity.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** reproduces here Michael Edwardes's assessment of Indo-Anglian writing. As one who has studied the subject closely Mr. Edwardes is eminently fitted to criticize unsatisfactory trends and offer useful advice.—ED.]

As MICHAEL EDWARDES, well-known historian, author of *A History of India, Asia in the European Age*, and literary critic for *The Guardian* on Asia, is on the point of leaving for India, I talked to him about Indian creative writers in English.

Baldoon Dhingra: Do you think that, since Independence, the number of Indians writing in English has increased?

Michael Edwardes: Yes. You would certainly think so judging by the increasing number of books by Indians appearing in publishers' lists in the West. This is a symptom of the growing interest Westerners are showing in books written by Asians. It was a very different matter before the last war when, with the exception of such writers as Tagore, Sarojini Naidu and one or two others, very little writing by Indians in English was known in the West. I am not sure, despite Tagore's Nobel Prize, that even these writers were taken seriously. In America, before the war, the interest was mainly in polemical journalism, such as Katherine Mayo's *Mother India*. The Americans were evidently more interested in political India than in hearing anything about real life there. In Britain, apart from one or two socialist politicians and writers, India was the subject of an immense and profound indifference. Edward Thompson, the historian and novelist, once remarked that if you wanted to empty a lecture-hall at Oxford in the shortest possible time, the best way to do so was to mention the name India.

But since Independence Britain has not been morally involved in India and is, therefore, able to view other aspects of the country than its political life with a certain amount of interest. It seems to be an axiom amongst colonial powers, that once colonies have been lost, then is the time to start learning something about them. This of course is a good thing, because it is not from political writers and philosophers that one gets to know most about a country. For a living picture of a people and their culture one must turn to creative writers. Surprisingly enough, the number of Indians writing in English has increased since Independence and far more periodicals — literary as well as political — are appearing now than during the British period. Quite a number of writers of a high standard have been discovered, though one sometimes gets the impression in America that Indo-English literature is the invention of Mr. Alfred Knopf!

However, there does not seem to have been a very high standard of criticism amongst publishers who have accepted novels by Indians. So many of them should never have been published, because they are, in fact, bad novels.

B.D.: What do you mean by bad novels?

M.E.: By bad novels I do not necessarily mean those that are badly written. As it happens in many cases, the English used by these novelists and the way they handle it is extremely good. Many of them have a fluency — I am thinking of Balachandra Rajan for example — which I would never hope to achieve myself in Hindi, although, as you know, I have some knowledge of the language. What I do find bad about these novels is the very peculiar impression they give of life in India.

One does not expect a novelist to tell the *unvarnished* truth. It is in the nature of art to gild the lily slightly or, if you happen to be of the kitchen school, to dirty it. But these novelists always give the impression that they are lifting the lids off for us, poor Westerners, and telling us the whole truth about Indian life. It may surprise you: I have found only two novelists writing about India who have given me a genuine feeling about the country. Certainly one of them will be unexpected, for it is the Anglo-Indian Rudyard Kipling in his novel *Kim*. The other is the South Indian R. K. Narayan who still seems to me to be the best Indian writer in English today.

B.D.: I don't think you can put Kipling among Indian novelists. As for Narayan, he is not a young author, for he has been writing for many years. What about the new writers who seem to have had such success in the West, people like Dom Moraes, Ved Mehta, Kamala Markandaya and Santa Rama Rau?

M.E.: Of the four you mention, I do not think any but Kamala Markandaya can really be classed as an *Indian* novelist. Though Santa Rama Rau has had considerable success in the West with her books, again I believe they give a false impression of Indian life. I think it is significant that she has increased her reputation by the dramatic version of E. M. Forster's novel *A Passage to India* which, in my opinion, is a mere parody of both British and Indian life. I have always been surprised at the uncritical praise that so many Indians have given to Forster's novel and it is a great pity that more publicity has not been given to his autobiographical work *The Hill of Devi*, where it can be seen quite plainly how he acquired his odd ideas about both Indian life and the life of the British in India.

I am not a judge of English poetry and therefore I cannot speak with any authority about Dom Maraes's reputation as an English poet. I have only to judge him in the notorious *Gone Away*, a precise title if there ever was one, as Mr. Moraes appears to have gone away from India and is now proposing to live in England. If *Gone Away* is judged only as a clever piece of imaginative writing, a series of wish-fulfilments by a precocious adolescent, then it makes interesting reading, more interesting, I think, to psychologists than to ordinary readers.

The trouble is that people like Moraes and Ved Mehta, who really know nothing about India, have found, like John Osborne, that the easiest way to be successful both in newspapers and elsewhere, is by attacking one's own country in the most outrageous manner. Unfortunately, because both Moraes and Ved Mehta write so well, and, in a sense, wittily, they are thought to be representative of young Indian intellectuals. This is certainly not so. But I think it is a reasonable bet that in America and in Britain, when the question of Indian creative writing comes up, Dom Moraes will be one of the first names to be mentioned. The reason for the success of Dom Moraes's book is not only because it is so well written, but also because it gives a picture of India which is immediately acceptable

to Westerners, for the image of India it projects is the one held by foreigners. This is perhaps the hub of the whole problem. So many of the novels written by Indians that have received uncritical praise in the West contain what the West expects to hear about India: irresponsible young men, strange *fakirs,* plenty of corruption in high places and the sort of mysticism which is only to be found nowadays in certain parts of California. One might as well expect Indians to believe that England was inhabited by characters out of Charles Dickens or a novel by J. B. Priestley. Unfortunately I have always had the impression that this is the view that Indians have of English life anyway!

But I think the point of view I am trying to have is immensely superior. In a very profound sense, Shelley's remark about the poet in the seventeenth century applies in the twentieth century to the novelist. It is he who is the unacknowledged legislator! I sometimes wonder to what extent Western policies in Asia have been dictated by impressions acquired in luxury hotels in Delhi or Bangkok coupled with bedside reading of a novel by an Asian!

B.D.: Who, do you think, are the writers who really represent Indian life and thought?

M.E.: The only true native writers of any country are those who have written the major part of their work in their own language. Indians writing in English are merely Indians writing in a foreign language. I do not think there are Indian novelists at all. But of course to talk of *Indian* novelists is inexact, for there can be no strictly *Indian* novelists, whether writing in Engilsh or in one of the vernaculars, just as there are no European novelists, for no writer in one language can represent a whole continent. The tragedy — I think that it is the correct word — is that as the West sees only those novels written *in English* by Indians, readers there have come to the conclusion that these are the only novels that India produces. There is also the fact that Indians writing in English are writing specifically for a foreign market. They are, therefore, more inclined to supply what they feel the market requires rather than write something from their experience or out of their heart. Today, an Indian novelist writing in English hopes of course to make both reputation and money in the West, in the English-speaking part of it at least, and if there is to be any chance of success there he must suit the people whom he hopes will read it.

B.D.: Talking about Indian writing in English, and in particular of one who has been severely criticized in India, in what sort of category would you place Nirad Chaudhuri?

M.E.: I think Chaudhuri is an extreme example of Eurasian culture. He is a sad case of "colonialitis," an infection brought about by too long a contact with foreigners. Two of the symptoms are: a considerable facility with the foreign language, and a continuous unease in home surroundings. This, of course, is a legacy of the British connection, one which has its good points as well as its bad ones. Of course you do not find this only among writers. Many of the leaders of the Freedom Movement against the British were representatives of what I have called the Eurasian culture. Prime Minister Nehru is only one example. There are, of course, many, many others.

B.D.: As you have been so critical of Indians writing in English, do you feel that there is any purpose in Indians doing so at all?

M.E.: Of course. There is. English is now virtually the only means of communication between India and the West. On the whole Westerners have no real contact with Indian life, because any intimate discovery is barred

to them by the iron gate of language. Only some Westerners, and there are very few, who speak a vernacular, can hope to penetrate to any depth. Of course, this criticism applies to every other country whether in Europe or in Asia, but I think it applies more so to Asian countries, because it is not only a question of knowing a language, but also of having some sort of feeling for the *nerves* of the people.

Until some enlightened Western country makes some Indian vernacular compulsory in its schools Indians will have to retain English if they hope to communicate outside their country. English is not only necessary outside; in India itself it has brought together Indian intellectuals, who were cut off from each other by their own language difficulties. In fact I do not think it is too much to claim that there would not have been a Freedom Movement on so wide a scale if the English had not supplied a *lingua franca* for the people of India. At the moment, Indians who have facility with English, who write well and are therefore published in the West, are virtually the only means of communication between India and the outside world. Upon them rests the burden to explain something of the reality of Indian life. Unfortunately I do not think that many of them are capable of carrying out their task.

B.D.: What, then, do you think, should be done to supply a better and more truthful image of India by Indians writing creatively in English?

M.E.: This is an excessively difficult question to answer, especially as I do not believe that art can be manufactured to any given directive, the general sterility of Russian creative writing is a proof of this, even the exceptions like Pasternak's *Doctor Zhivago* are essentially second-rate. But there is certainly something that can be done both in India and outside. I think that the novels that have been published in the West and to which I take exception have been published because of the naïvety and uncritical standards applied by publishers in America and in Britain. It is very well to say that a book must be well written, certainly no book is worth publishing if it is not. But a publisher is more than a tradesman, he does have a responsibility, though, very often, by examining publishers' lists, one would not think so. But of course it must not be thought that an English or an American editor who accepts what is a bad interpretation of Indian life does so out of malice. He has done so, normally, out of sheer ignorance, for publishers are no exception to the rule that Westerners know nothing about India.

Perhaps what is needed is more encouragement for Indians writing in English in India itself. Not only financial encouragement from official or semi-official organizations, but also constructive criticism by other writers might weed out some of the not-so-good works. This suggestion, of course, is not one that can be worked out and put into practice overnight. So it is a question of what can be done in the meantime.

Personally I think that bodies such as UNESCO, instead of spending their money in duplicating the already too numerous translations of older works from Indian languages (and in particular from Sanskrit classics), should divert some of it to the encouragement of translations from the works of modern Indian writers whose output is mainly written in the vernaculars. It is then possible that we might be able to read in the West creative writing that gives a much truer picture — not of Indian life — because I do not think that such a generalization exists, but something of the fascinating mosaic that makes up life in India.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Those who believe that cycles of history exist, can see, in the battle for languages going on in the different continents, a return of the era of language-differentiation that developed with the breaking up of the Roman Empire. The classical Latin, which had become the "universal" tongue of the civilization of its day, was sending off local offshoots in the different countries colonized by Rome, offshoots which became the distinct Romance languages, Italian, Spanish, French. At the present time, the position of the English language may be said to correspond to that of Latin, in that it is the most widespread. But English, apart from its British variants, Scottish-, Welsh-, Irish-English, and county and shire dialects, is already differentiated into American-English, Indian-English, African-English, Australian-English, and so on, each with its own unmistakable idioms and style.

In addition to the "organic" development there are the more radical demands of the nationalists for their own particular language and literature, Gaelic, Welsh, Erse. India is torn between her many tongues, geographical differences being augmented by the rivalries of religious creeds. Tom Hopkinson in *The Observer,* London (September 17th, 1961), in reviewing a recent African anthology, pinpoints the situation in the African continent. Though English and French are still the main media for government communication, there is a strong battle between the supporters of languages that operate in smaller fields (Afrikaans and Portuguese are examples) and the ardent propagandists demanding that Africa's 700 languages (or most of them) should be made, through developing their alphabets and grammar, into instruments for national literature. Otherwise they are robbed of their "mother-tongue" rights ("even if the mother-tongue has practically to be constructed from the ground up"). Yet experience shows that too artificial a cult of nationality, too separatist an attitude, and too differentiated a language, all cut the group off from the cross-fertilizing currents of the larger world. The "organic" development along individual lines is perhaps inevitable in a centrifugal cycle, but it could be beneficial at the same time, if the spirit of the expanding cultures and languages is infused back again to bring fresh vitality to the common tongue — a reconciliation of the opposites, the individual and the universal.

Hopkinson sees "three main streams in current African writing," the influence on content, on background and on style. The first is seen in the use of folk-tale with its traditional wisdom; the second, the use of authentic African background by African writers of the same quality as the best of their contemporaries using the English tongue; and third, the use of the "mad" African style of writing, full of original turns of speech, "live" metaphors that stimulate reader or hearer to fresh comprehension or appreciation.

This working out of the dual balance of language, individual-universal, is undoubtedly a factor in international relations that cannot be neglected.

On September 21st, 1961, at the annual conference of the Library Associ-

ation at Hastings, Sussex, England, Dr. F. Lincoln Ralphs, chief education officer of Norfolk, spoke of the changes in the community even in the last ten years, changes that made education based on the three R's incapable of coping with the modern world. What was needed was a fourth R for "rebirth." The three R's were still essential, but "we were coming to recognize that what we wrote was more important than our capacity to write; what we read is a better measure of our civilization than our capacity to read; and what we decided to count that was important." Though world-wide education needed more spent on it, young people are not helped merely by extending financial aid to them. Our present adolescent population was already too affluent, and the provision of free text-books in state schools had not improved either their interest in books or their educational progress.

Indeed, I deplore the fact that it is possible today in this country to reach the university without ever buying a book or visiting a bookshop.

Education had often been criticized as boring.

The first function of the teacher is not to instruct but to inspire. Instruction is an important but subsequent activity.

Another aspect of the wrong approach to education was a concentration on evil rather than on good, on differences rather than similarities.

In recording our common history it is more important to recount the common sufferings of all who shared our world-wide disasters than to attempt a vindication of nations or a vindication or vilification of field-marshals. In schools this becomes a major duty. I suspect that an essential element of the fourth R is the burning of school history text-books throughout the world and the emergence of an account concerned more with the birth of a new world civilization than the birth of a nation....

You in the libraries will know better than I how far we are availing ourselves of the opportunity of extending world-wide understanding by the issue of works written in these larger dimensions. You will know how many authors concentrate on the common humanity of man and how many on his inhumanity; how many publishers are willing or able to subsidize those whose contribution is in the direction of understanding; how many exploit misunderstandings.

The fourth R might well take as its slogan the creed of Tom Paine — "The world is my country; to do good my religion."

The problem of casteism is referred to in an article by Shri B. Shiva Rao in the *Times of India,* Bombay (September 20th, 1961, where he makes a strong plea for the rooting out of casteism in all walks of life. Writing about the powerful influence exerted by casteism in a State like Mysore for instance, he traces its origin:—

For nearly forty years from the end of the First World War, the problem of adequate representation of important communities in Mysore's administration was solved on the basis of a simple consideration: all communities other than Brahmins, declared a committee under the chairmanship of Sir Leslie Miller in 1919, were to be regarded as "backward." This sweeping generalization was elevated to the status of a principle and enforced by successive Dewans with varying emphasis. Its first impact on the Brahmins was one of resentment and despair; but gradually they readjusted themselves to the altered conditions which implied a permanent blight on their future prospects.

Whatever might have been the merits of the caste system in the historic past, it has in recent times tended to break up and compartmentalize society by

fostering a parochial mentality, which militates against the unity and solidarity of society. It is, therefore, essential that all efforts should be concentrated on a frontal attack on casteism. Shri Shiva Rao, with detailed facts and figures, points out that the perpetuation of such distinctions by the special committee appointed to enquire into this subject in Mysore State will only promote inefficiency in the Services and concludes:—

> The standards of the medical and engineering professions in the State are bound to deteriorate over a period of years under the recommendations made by the committee.

In this connection it will be of interest to recall what the Vice-President of India, Dr. S. Radhakrishnan, recently emphasized, during his visit to Andhra and Madras; that freedom had its own frontiers, its own limits and it must be subject to law, namely, the law of righteousness to which individuals as well as authorities should be subject. According to a report in the *Mail* (Madras) the Vice-President declared:—

> If India should recapture her ancient glory and tradition, her people should cast away distinctions of caste and creed and personal animosity and get out of the mental prison-houses in which they live today.

Quoting from the Indian scriptures, Dr. Radhakrishnan stressed that the essence of the Indian tradition lay in one word "*Tattvamasi*," meaning thereby that man should not make any distinction between caste and caste, community and community and races. There should be only one human race. He said:—

> All other things are subordinate. One might have several failings, but if he has faith in the Almighty, he is greater than a Brahmana.

Not only should man give up caste distinctions, but he must even be prepared to subordinate the interest of nations and the fortunes of a country for the greater good of humanity. Pointing out that the one ideal for man should be to have his mind and heart merged in bliss, he said:—

> Man is imperfect and he is yet to complete himself. He is floating in a moral and spiritual vacuum. He does not have the inward resources to achieve these ideals. It is, therefore, essential to cast away fissiparous tendencies and group loyalties and cultivate the path of truth and love.

Decrying the idea of a common script for all the languages of the country as merely "a source of satisfaction to faddists and a cause of irritation to malcontents," Shri K. Santhanam, M.P., pleads for shelving for the present all controversies relating to language, in a special article in *The Hindu* (September 20th, 1961), Madras, under the title: "Is A Common Script Necessary?" It is regrettable that with regard to the question of a common script many enthusiasts are eager to evolve a common script for all the languages of India in the name of forging Indian unity; but the trouble is that if the scripts of the ancient languages with rich literatures are changed, they would almost become new ones. Indian unity surely is not to be achieved by such adventitious aids, but only by harmonizing, as Dr. Tagore pointed out, the different cultures and languages of the country.

Deploring that the controversy over the common script should have been added to those relating to language and linguistic rights, Shri Santhanam points out that the issue was earlier shelved when Mahatma Gandhi put forward the idea of a common national language. He says:—

It was then decided that the enforcement of a common script would not be worth the effort it would involve and might impede the progress of the far more vital issue of the common language. It was, therefore, decided that Hindustani written in Devanagari and Urdu scripts should be the national *lingua franca*. It was the partition of India which enabled the advocates of Hindi to have the formula changed to Hindi with the Devanagari script. The fact that Marathi and Sanskrit are written in Devanagari script and that Gujarati and Bengali scripts are minor variations of that script makes it plausible to argue that the adoption of the Devanagari script for all Indian languages will promote cultural integration and make it easy for people in one linguistic region to learn the other regional languages.

It is urged that as the arguments against the common script are not only sentimental but practical and powerful, this idea should be given up for the present at least in the interest of national unity. The writer adds:—

As a Tamilian, my mind reacts violently against the idea of reading the old Tamil literature in any other than the Tamil script. I remember that, at the time of the Constituent Assembly, the Sikhs were anxious that not only Punjabi should be included in the list of national languages but also the sanctity of the Gurumukhi script should be specifically acknowledged. I have no doubt that the Telugus, Kannadigas and Malayalees are also attached to their scripts to the same extent. I shall not be surprised if Oriyas and Bengalis resist the change.

Pointing out that the idea of many people inclining to read other regional languages because of a common script is a delusion, the writer feels that it will not take more than a week or fortnight to learn any script and that a new language is more distinct to the learner in its own script.

After emphasizing the practical difficulties, Shri Santhanam deplores the aggressive propaganda carried on by certain faddists in this direction and writes:—

Unfortunately, the protagonists of Hindi and Devanagari script are not far-sighted and they are really the greatest enemies to ultimate national integration in the field of language and script. Their disinclination to adopt the international numerals is in sad contrast to their enthusiasm to impose their language and script on the whole country. If they were wise, they would concentrate on making Hindi so rich that others will want to learn it not merely because it is nationally necessary but more on account of its intrinsic merits. Just as Hindi films are becoming popular in non-Hindi regions, Hindi newspapers and books will spread all over the country without any special effort or propaganda.

More than the common script there are other forces tending towards uniformity and standardization in the country and the writer points out that these unifying forces are being immensely strengthened by centralized economic planning. Although in some quarters counter-forces of regional and linguistic separatism have arisen as a result of the constitution of unilateral States, Shri Santhanam feels that there is no need to be frightened by them and concludes:—

These are inevitable developments consequent on sudden release of suppressed feelings and aspirations from foreign rule.... Patience and wise statesmanship are needed to distinguish between the essential needs of national unity and the inescapable inheritance of regional diversities. Emotional pills and idealistic patent medicines are as dangerous as they are tempting. Unity in diversity is not an easy formula but it is the only one suitable to India.

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